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THE

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OF THE

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JAPAN.—No. 2.

Protestant Missionary Efforts.

The last number of the Herald contained a brief historical sketch of former missionary efforts by Papists in Japan, with some notice of recent changes there, and the treaties negotiated with the Government of the Empire by commissioners from the United States and Great Britain. By these treaties, and others with Christian nations, great progress was made towards the full opening of Japan for intercourse with other lands, and apparently, for the reintroduction of Christianity. Yet the hopes and expectations which were thus excited, were not all warranted even by the treaty stipulations; and certainly not by the past history of Japan, the known aversion to intercourse with foreigners, the bitter, long-continued hostility to Christianity, or the peculiar and not well understood character of the Government;—the relations of the two Emperors, as they are sometimes called, the civil (Tycoon) and the spiritual (Mikado), to each other, and of the many hereditary princes, sovereigns to a great extent, within their own dominions, to the supreme authority. A prominent clergyman in the United States remarked, in an address delivered in February, 1859, and subsequently published: "Mr. Harris has expressly secured the right of Christian teaching, and of building Christian churches in Japan, which shall be unmolested and protected; and by his eminently wise and successful services as a negotiator, American Protestant Christianity is to enjoy unlimited freedom of establishment and propagation in this new and wonderful field." The statement is quoted only to show how glowing were the anticipations too readily indulged by many. No such 'unlimited freedom of propagation' had been, or has yet been, secured for the Protestant or any other form of Christianity. In the good providence of God, however, great changes had

been effected, and there was reason for the hope that others would follow in due time. Christian missionaries could enter the empire, as citizens of other nations, and reside at some designated places; could study the language, and thus be preparing themselves for future labors; and *might* find the way opening before them more and more fully. Accordingly, several missionary societies in the United States at once turned their attention to the new field.

Protestant Episcopal Mission.

In February, 1858, Bishop Boon, (missionary Bishop of the Protestant Episcopal Church of the United States to China,) then in this country, sent for publication in the *Spirit of Missions*, a letter from an officer in the United States navy, dated at Hakodadi, Japan, October 2, 1857, which expressed the opinion that the time had come for sending missionaries—prudent men, of tried experience—who "must remember that it is death to a Japanese to become a Christian," and must not "rush headlong into the work, without considering secondary means;" but who, if judicious, would probably "meet with as much encouragement as they generally do when first commencing operations in heathen lands." On the 14th of February, 1859, the Foreign Committee of the Episcopal Board of Missions, formally determined to enter upon a mission in Japan, and appointed Rev. Messrs. John Liggins and C. M. Williams, then of the China mission, to commence the work at Nagasaki.

Before these brethren received the intelligence of their appointment, one of them, Mr. Liggins, acting under medical advice, was already at Nagasaki, to try what reinvigorating power there might be in the climate of that place. He arrived there May 2d, 1859, two months before the time when, by treaty stipulations, he would be allowed to take up his residence in the city; but, assisted by Mr. Walsh, United States consul, and promising to instruct a class of Government interpreters who were anxious to learn English, he soon succeeded in getting permission to remain, and in obtaining part of a good house, in a beautiful situation. Mr. Williams joined him in July. Thus was commenced "the first Protestant mission actually established in that empire."

It was soon apparent that the encouragement was not likely to be all that had been hoped. Mr. Liggins wrote, August 10, 1859: "The immediate prospect is anything but cheering." There had been reaction at Jeddo against the liberal measures, with degradation of the ministry and the appointment of those in favor of the old exclusive policy; who had "signalized their advent to power by a crafty and ingenious device to go according to the letter, while grossly violating the spirit of the treaties," and seemed "bent upon making them nugatory." The prohibitory edict against Christianity remained unrepealed. Mr. Harris believed it would never be enforced, but still thought it best for missionaries to confine themselves to the sale of books, as the only safe ground.

Mr. Liggins was constrained by ill health to leave the field in the spring of 1860, but with the hope of being able to return. About the same time, Dr. H.

Ernest Schmidt was appointed to join the mission, and seems to have arrived at Nagasaki in August of that year. The Annual Report of the Foreign Committee for 1860 says: "The experience of the past year has deepened the impression expressed in 1859, touching the necessity of extreme caution in the prosecution of the work in Japan." Dr. Schmidt wrote in January, 1861: "Missionaries cannot do much more than, by the study of the language, prepare for *future* work. * * I believe that no opening will be made for ministerial work as long as the Government of Japan remains in its present form;" and in October of that year, the Foreign Committee again reported, that they were not advised of any freer opportunity for direct missionary effort than when the former Report was made. The missionaries could, as stated by Mr. Liggins, procure native books and teachers, and acquire the language; prepare philological works to facilitate its acquisition by others; dispose, by sale, of many historical, geographical and scientific works prepared by Protestant missionaries; sell the Scriptures and religious books and tracts in the Chinese language, understood by every educated Japanese; answer the inquiries of persons coming for such books to their own houses, and thus explain to many the doctrines of Christianity and urge its claims upon them; and by their Christian walk and conversation, by kindness and benevolence, weaken and dispel prejudice.

Mr. Williams wrote, June 18, 1861: "There is no proper missionary work to report. * * * It may appear singular that so little has been accomplished; but the peculiar difficulties of our situation,—the antecedents of Christianity in Japan, the jealousy of Government, the sweeping clause in the treaty, that 'Americans shall not do anything calculated to excite religious animosity,' the ramifications of the system of espionage, reaching everywhere, alike the cottage of the poor, and the 'forbidden inclosure' of the 'Son of Heaven,'—should all be kept in mind. When these things are fully comprehended, it will be seen that great caution is necessary. A false step may be fatal, and surround us with such a host of spies, that intercourse with the people will be virtually cut off. Though the practice of trampling on religious emblems is abolished, still the law against Christianity is unrepealed. * * * The means used by the authorities to prevent converts to Christianity being made, are most thorough, and if strictly observed would be most effectual. * * * Each individual is compelled to sign a paper once a year, declaring that he or she is not a Christian, also specifying the sect of Buddhists to which he belongs. * * * They offer large rewards to all who inform of those who become Christians."

Dr. Schmidt, whose medical practice had become quite extensive among the people, was constrained, by the state of his health, to leave Japan early in the year 1862. Miss Canover, who had previously been in China, was appointed to the Japan field, sailed from New York in November, and reached Kanagawa in March, but felt obliged in May, to return to Shanghai, with other missionaries, an account of troubles between the Japanese and the English Governments, threatening immediate hostilities. By recent published accounts, Mr. Williams was still at Nagasaki, but the last Report

says: "If the troubles should result in war, he will, no doubt, be obliged to leave his post and return to China."

Presbyterian Mission.

As early as 1855, the Board of Foreign Missions of the Presbyterian Church in the United States, requested one of its missionaries in China to visit Japan and make inquiries, preparatory to sending forth laborers to this "long inaccessible field." He, however, failed to obtain a passage from Shanghai, at the time expected, and the visit was not made. In 1859, the door seeming to be open, and some candidates for the missionary work having expressed a desire to be sent to that land, it was resolved to commence a mission. Dr. James C. Hepburn and wife, formerly missionaries in China, but then in the United States, were at their own request appointed to the work, as were also Rev. John L. Nevius and wife, then of the Ningpo mission. Dr. and Mrs. Hepburn sailed from New York for Shanghai on the 24th of April, and from Shanghai for Kanagawa, October 1. They soon obtained a Buddhist temple, with its buildings and grounds, for a place of residence. Mr. and Mrs. Nevius felt constrained, by medical advice, and the exigencies of the work in which they were already engaged, to decline the proposed transfer to Japan; yet they subsequently joined Dr. Hepburn for a time, but soon returned to China. In 1861 another missionary was appointed by the Committee, but he died before leaving the United States. Rev. David Thompson was subsequently appointed, and sailed for the field in December, 1862, Dr. Hepburn expressing the conviction, in his letters, that the prejudices of the Government against foreigners were fast giving way, and that ere long they would give Christianity free toleration. About the same time, (December, 1862,) Dr. Hepburn removed across the bay from Kanagawa to Yokohama, where Mr. Thompson joined him in May, 1863. Difficulties between the Government and other powers have rendered their situation critical of late; at one time they were ready and expecting, almost every hour, to find it necessary to go on board ship; but by latest advices the danger seems to have passed away.

Mission of the Reformed Protestant Dutch Church.

The Board of the Reformed Protestant Dutch Church in the United States, up to the close of 1858, had felt that they could not attempt anything beyond what they were already doing. At that time, however, they were moved to efforts in Japan, (1) by letters from Christian brethren of several denominations then in that empire, urging the work upon them especially, as those who could avail themselves of the Dutch language, and (2) by an almost simultaneous consecration of means, by brethren of the South Church in New York, for a missionary effort there. One of the pastors in central New York also solicited a missionary appointment to that field. The Board, therefore, after prayer and conference with many brethren, deemed it duty to attempt a new mission, and in Japan; and Rev. S. R. Brown, of Owasco, was appointed as a missionary. A young Holland brother, just completing his theological studies, and a medical missionary, were soon

secured as his associates. The company sailed from New York, May 7, 1859, consisting of Rev. S. R. Brown, Rev. G. F. Verbeck, and Dr. D. Simmons, with their wives, and Miss Julia Brown. It was understood that their work must be for a time, perhaps a considerable time, preparatory; and that "the churches should exercise all patience in looking for results." Messrs. Brown and Simmons reached Kanagawa, November 1, and were cordially received by Dr. Hepburn, of the Presbyterian mission. Mr. Verbeck went to Nagasaki, which place he reached, November 7. This division of the company seems to have been made partly because it was supposed that Nagasaki would afford peculiar advantages for the study of the language, and partly to avoid exciting the jealousy of the Japanese, by concentrating so many laborers upon one spot. The Report for 1860 states that Mr. Verbeck found his position at Nagasaki "full of interest, and of advantages for the work,"—"far more advantageous than that of the brethren at Kanagawa." It was believed, that though the treaty with the United States excepts from protection those who "stir up religious animosities," this general diplomatic phrase need not occasion difficulty. In 1861, it was announced that Dr. Simmons had withdrawn from the service of the Board, and established himself in the practice of his profession at Yokohama; and that "openings for usefulness to a medical missionary in Japan are not so great as the Board had reason to expect." Rev. J. H. Ballagh and wife, new laborers, were reported as on their way to Japan, and in the next Annual Report, (1862,) they were mentioned as at Kanagawa, with Mr. Brown. "Nor have the labors of the missionaries at this station," it was then said, "been without good spiritual results. Repeated instances of hopeful conversion have added to the hope, before originated by like cause, that Japan will become the scene of the Holy Spirit's saving power." These cases of interest, however, appear to have been among American residents at Kanagawa, not among the Japanese. The Report for 1863 mentions the organization, among Americans there, of the First Reformed Protestant Dutch Church in Japan; one member of which, it is elsewhere stated, was a Japanese. Desirable lots for a church edifice and for missionary residences had been secured on the Yokohama bluffs, across the bay from Kanagawa, to which place "the pressure of the Japanese Government" seemed to render it necessary for the missionaries to remove. Mr. Verbeck, at Nagasaki, was able to mention "interesting particulars of the distribution of the Scriptures and other Christian books," and in regard to a Bible class, numbering five persons, "voluntary students of the Bible." He had found "a growing willingness to receive and study the Word of God," and "inferred that it was not so dangerous as it was formerly considered, to possess and use the Bible." The Board stated: "We have great cause for thanksgiving to God, who has made us feel so deeply, and see so clearly, that he still leads us in our efforts to bless the Japanese. The star of hope has lightened greatly during the past year." The missionaries spoke of a contest between the policy of excluding foreigners, as held by the Mikado, or spiritual emperor, and the opposite policy of the Tycoon; and, like other

foreign residents, they had been placed in trying circumstances of doubt, at least, by the threatenings of serious conflict between Great Britain and the Japanese. At a later date, (April 27, 1863,) Mr. Verbeck, finding it unsafe to remain at Nagasaki, removed to Desima, and on the 13th of May, took passage in a steamer for Shanghai. In September, he was expecting soon to return to Nagasaki, or, if he could not safely go there, to Desima.

On the first of June, the missionaries and other foreign residents at Kanagawa thought it best to comply with the request and warnings of the Japanese Governor, who stated that there were bad men about, ready to do any deed of violence to foreigners, in order to precipitate trouble between the Government and foreign powers. They therefore removed to Yokohama.

Some other Protestant missionary efforts have been made in Japan, at least by individuals, and at times, to some, prospects have appeared encouraging. Rev. W. P. Bagley, an independent missionary, who has been engaged in translating the New Testament into Japanese, wrote not long since: "After an intercourse of some three years with this people, I do not hesitate the assertion of a full conviction, that there is no nation under the sun more ready to receive the Gospel than this, if left free by the Government. I could wish, with all my heart, that this people might hear of Christ without the forerunner of the sword; but as they have fortified themselves by all the force of Government, secured with all the subtilty of Satan, to resist the cause of Christ, if now the cannon comes to break and overthrow, Amen."

It was certainly to be expected, that the Papal church would not be unmindful of the renewed opening of a land from which its adherents were banished more than 200 years ago, and in January, 1862, religious services were commenced in a new Roman Catholic church at Yokohama,—"a neat and conspicuous building of white stucco," erected on ground given for the purpose by the French minister. Thus the Romanists were in advance of any Protestant denomination in the *completion* of a church building in Japan. There was one in process of erection at that time, by English and Scotch merchants at Yokohama, connected with the Church of England; and Mr. Brown, of the Reformed Dutch mission, had funds for building a chapel for the Japanese, when the proper time should appear to have come. The means are not at hand for stating just how far Papal missionary efforts have now been undertaken there.

It seems obvious, that thus far, the way has not been much opened for the propagation of Christianity among the Japanese; but the varied providential movements of the last sixty or seventy years, since modern missions were fairly inaugurated,—taking away, one by one, the most formidable obstacles,—warrant the confident belief, that even their exclusiveness must fully yield ere long; that there, as in other lands, "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed."

FINANCIAL STATEMENT.

The patrons of the American Board,—aware that something more than $451,000 will be required to meet appropriations for the current financial year, *which do not provide* for any considerable enlargement of the missions,—aware also, that the Board as well as the Prudential Committee, desiring to see expansion in the work under their charge, have asked for an income for the year of not less than $500,000,—will look with much interest to the monthly statement of receipts. The amount for January, acknowledged in this number of the Herald, is but $35,019, while for the same month last year, it was $37,515. The whole amount for the first five months of the year, to the close of January, is $130,630. Last year it was $127,967; showing an increase for the present year, thus far, of only $2,663. The whole income for last year was $397,079. There must therefore be an increase of $54,000, to meet only the appropriations for the present year, (including payment of the small debt,) and of more than $100,000, to realize the sum called for by the Board at its annual meeting. The proportion of this increase for the five months now under review would be, for the smaller sum, not 2,663, but near 17,000 dollars; and for the larger, $32,000.

These statements are quite sufficient to show that there is occasion for some solicitude; which is increased by two considerations, viz., (1) that in January, even such progress as there had been before was not maintained, but on the contrary, there was a falling off from the amount received in January, 1863; and (2) that the rates of exchange are now much higher than it was expected, or at least hoped, that they would be, which largely increases the cost of remitting to the missions, and thus threatens to carry the *necessary* expenses of the year considerably beyond the estimated sum.

There are facts of a more cheering character. Some of the churches appear to understand and appreciate the position of the Board, and will endeavor to furnish their proportion of the increased income which is needed. May it not be hoped that others will do the same; and that prompt, liberal, and general action, will soon dissipate all fears, and show that the followers Christ are ready to sustain his cause?

ITEMS OF INTELLIGENCE.

Sandwich Islands.—A letter from Mr. Clark, at Honolulu, announces the sailing of the Morning Star, on the 7th of November, for Micronesia, taking Kanoa and wife, returning to their work, and Messrs. W. B. Kapu and I. A. Kaelemakule, with their wives, new Hawaiian missionaries. Kapu, a graduate of Lahainaluna, was ordained before going. Kaelemakule is licensed to preach, but not ordained.

Madura.—Dr. and Mrs. Lord, with two children, who embarked at Boston, July 1, to join the Madura mission, arrived safely at Madras, December 7, after a voyage of one hundred and fifty-nine days.

MAHRATTA MISSION.—Mr. Harding, writing from Sholapoor, November 10, remarks: "Your letter reached us in the midst of our anniversary meetings at Ahmednuggur, and we were not a little cheered by your statement concerning the receipts of the Board for the last year. The fact that the American churches had been so liberal, even in these troublous times, had also an effect upon our native Christians. We had not anticipated any special contributions from them at this time, but the subject was introduced, on the last day of the meeting, by one of the native pastors, and a scene followed which, if we had not witnessed the like before, would have filled us with astonishment. Two of the native pastors began with donations amounting to about 100 rupees; and then many others gave either money or ornaments, or a pledge for something hereafter to be contributed; as for instance grain, when it should ripen. Accompanying these written pledges, statements were often made which showed deep religious feeling, and in several instances great sorrow for sin. The amount contributed was less than was given two years ago, but the general tone of the meeting was perhaps as good as in any previous year."

Mr. H. W. Ballantine, who joined the mission last year, and is now stationed alone at Bombay, writes from that place, November 28. "I find before me this teeming, intoxicated population—intoxicated with money-making. There has been here, this year, such a fever for speculation as we experienced in America in 1857. Already, however, I notice the evidences of approaching revulsion. It has been and is, extremely difficult to get men to listen to so unworldly a message as ours. To bear upon the people, we have our church, to which Ramkrishnapunt ministers faithfully and acceptably; but the congregations are small—very small—and we do need a reviving from the Lord, or else the light will soon go out. I am sorry to believe that the state of religion in the church is very low, but there are some faithful, praying ones."

EASTERN TURKEY.—Mr. Pollard, of Erzroom, wrote from the out-station, Chevermeh, October 7. He was spending some days there and in neighboring villages. The church there has suffered from being left for about two years without a preacher, since pastor Simon went to Moosh. Errors and other evils have come in. Yet Simon's faithful labors were by no means in vain, and good fruit still appears. The number of Protestants has increased; the congregation, on the Sabbath which Mr. Pollard spent there, was about 80 in the morning, and in the afternoon, when the Lord's supper was administered, at least 100,—filling the little chapel to overflowing. An attempt was made by our brother, to secure protection for the persecuted Protestant, Hohannes, at Elpis, by visiting the Moodir of the district, at Pert, (who appeared friendly,) and going with his son to Elpis, to investigate the case. No charge of wrong could be brought against Hohannes, only the people *wished him to leave.* What the result of the visit will be remains to be seen. The Protestants at Heramik, another out-station, near Chevermeh, are in great need of a comfortable place for school and chapel. They are obliged to hold their meetings in some one of their own houses, and every Sabbath morning are troubled to know where they can meet for the day. Most of the houses consist of only one room, (where all the members of the family, large and small, sometimes as many as twenty, are congregated,) and are "small, dark, smoky and crowded."

CENTRAL TURKEY.—Mr. and Mrs. G. F. Montgomery, who sailed from New York, October 31, arrived at Aintab, where they were to spend the winter, about the 23d of December last.

LETTERS FROM THE MISSIONS.

Sandwich Islands.

HILO, HAWAII.

LETTER FROM MR. COAN, OCTOBER 31, 1863.

IN commencing his letter, Mr. Coan refers to the visit of Dr. Anderson to the Islands, and says: "You have made the tour of our group; visited our mission stations; mingled in our domestic circles; consulted with our members; attended our ecclesiastical anniversary; taken part in our deliberations; aided us with your wisdom and experience; mingled in our religious services; witnessed our manner of life; and sympathized with us in our labors and trials in the work of the Lord. In July you left us, with the good wishes, the prayers and the warm Christian love of many hearts." After some farther remarks upon this subject,—following the Secretary, in imagination, on his homeward journey, to his work at the Missionary House, and to the meeting of the Board at Rochester,—our brother returns to his own field, and gives an account of tours, school exhibitions, temperance festivals, and some other matters, which will be read with much interest.

Return from General Meeting—Contributions.

On our return from General Meeting, in July, our friends at Hilo gave us a joyful welcome, and we were happy to learn that the church had not fallen asleep, and that no disturbance had arisen in any of its branches during our absence. Meetings had been well sustained, and contributions had not fallen off. During the past ten months, our monthly concert collections have amounted to $1,100.

Tours—Festivals.

In August, I made the tours of Hilo and Puna, spending four Sabbaths at the out-stations. My tour through Hilo was a *wet* one, as is often the case, but otherwise it was pleasant and satisfactory. The people came out well, and the church was harmonious and peaceful The tour through Puna was in some respects remarkable. The whole district seemed alive with interest. At every station, males and females, the old and the young, came out *en masse.* School exhibitions and temperance festivals were held at five points in the district, and attended with a deeper interest than on any former occasion.

At the central station in Puna, about 300 children and young men and women, had provided themselves with a very neat uniform of white, ornamented with wreaths of flowers, evergreens, sashes, belts, etc.; with new shoes, caps and bonnets. The latter were all made by the women of the district, of a fine flexible grass, braided, sewed and trimmed by their own hands. Hundreds of these bonnets and hats were made in Puna, and they are remarkably neat and becoming. Many of the boys and young men wore miniature Hawaiian flags on their breasts. The school superintendent had procured from the King a bass and a tenor drum, and several wind instruments, and a little band had been taught to play many airs—English, American, etc.—with great correctness and spirit. The whole company had also been taught to sing and recite original and committed pieces, in solo, duo, trio, quartette, and full chorus, with wonderful spirit and effect, accompanied with graceful and ever varying gesticulations. Most of the compositions spoken, recited or sung, were original, and so was the music, mainly. The compositions were generally of a moral and religious character.

Pleasing Contrast.

This company had, I think, thirteen large banners,—English, American and Hawaiian. Their marchings, and varied evolutions, with banners, drums, clarion-

ets and vocal music, were very fine, and the picture was a beautiful one. The scene awakened a vivid recollection of 1835, and stood in strong contrast with the rude, naked, noisy, and ignorant rabble which I had witnessed on these plains during the early years of my mission here. At that time there was not a baptized Christian, or a church member, in all Puna. Now, nearly all, except the small children, were in good standing in the church of Christ, and the seal of the covenant was upon all these little ones. One or two days were spent at each station, and at one place, three days were fully occupied in varied exercises. One of the performances was a most plaintive and impressive dirge, or lament, for the late Prince of Hawaii, the only child of our King and Queen. A large and fine looking native of Puna, dressed in royal uniform, and escorted into the audience of the multitude by a body guard, with the band playing a slow and solemn requiem, represents the King. His approach is greeted by the schools standing, and he, with head uncovered, makes a low bow, and addresses the schools and the crowd in a tender, neat and brief speech; after which the schools rehearse the lament with such touching pathos as to draw tears from his represented majesty, and from not a few of the spectators. During all this, the King's representative is standing with head uncovered, often wiping the unbidden tear from his eye, while the great assembly are rapt in profound silence. At the close of the requiem, he makes another brief speech, commending the schools, thanking his people for their sympathy with him and his royal consort, in their hour of trial and sore bereavement, assuring them of his great desire for their happiness and prosperity, and that he bows submissively to the behest of the "King Eternal." The band then strike up, "*God save the King*," with great animation, and the scene closes. It is doubtful whether the King himself could have made a happier or more appropriate speech than was made by his personator on this occasion.

Ingenuity and Enterprise—Additions to the Church.

Taking the Puna exercises as a whole, I was pleased and happily surprised at the intelligent, tasteful and acceptable style in which the people had got up these temperance celebrations. Without a market or a port nearer than Hilo, (from 20 to 60 miles away,) and without a foreign resident in the district, they had, out of their own invention, skill and industry, almost *created* every thing pertaining to the exhibitions. The occasion and the preparation set the people to thinking, planning and working; and most of the articles they manufactured or procured are still useful to them; so that in no sense, so far as we can see, is the effort lost.

Another feature of this tour was remarkable. While all were striving to obtain clothes, shoes, hats, bonnets, &c., and while much time was spent in learning music, committing pieces to memory, and in drilling, the people did not forget their duty to contribute to the Lord's treasury. During the tour, $200 were given to the cause of missions, and about $250 towards the pastor's salary. They also paid the entire balance, about $100, for their weekly newspaper, having previously paid a like amount.

A number of persons were received to the church, several more came forward as candidates, and quite a number of wanderers and fallen church members were restored, on profession of penitence.

Celebration in Hilo.

On the 25th and 26th of September, a great exhibition of schools, and temperance celebrations, transpired in Hilo. Many of the Puna schools, and a multitude of the people, came and took part on the occasion. Two to three thousand people may have been present during

the exercises. The procession, four deep, was large and imposing. The uniforms, the numerous flags, the music, and the spirited march, formed a scene of much brilliancy. On the Sabbath, the crowd could not all enter the church, many remaining outside, or leaving for want of room.

Carrying out New Plans.

But I will not stop to describe the scenes of these three days. I pass from the poetic to the prosaic department. We are toiling with heart and hand, to carry out the purposes of the last meeting of the Hawaiian Evangelical Association. A school for girls has been started in Kau, and Hilo has sent four scholars,—all we are allowed to send this year. Having accomplished my tours in Hilo and Puna, I commenced teaching a class in systematic theology; in which labor I am still engaged. My class numbers twelve, though a part of the members are received by special request, not being considered as candidates for the ministry. Thus far the class has been deeply interested, and some have given up teaching, and otherwise made sacrifices and put forth vigorous efforts to attend the school. To these students I furnish opportunities to preach on the Sabbath and at other times,—sometimes at the central station, and sometimes at out-stations. If they do well, some of them (D. V.) will be ordained in due time. I am deeply interested in the class and in the labors of teaching.

Native Missionaries.

On the 11th of October, our good brother J. W. Kanoa, [of the Micronesia mission,] was ordained as a missionary to the heathen. The exercises were divided between Mr. Lyman and myself, no other clergymen being able to be with us on the occasion. It was a day of much interest in Hilo. At the same time, the church chose and set apart J. A. Kaelemakule and wife, to go with Kanoa to Micronesia, and labor in the work of the Lord. Kaelemakule is not ordained, but sent, as we first sent Kanoa and Aea, on trial. Hilo has now sent out four missionaries, with their wives; and by the blessing of God, we are contributing enough to support them, and also to do something for other objects.

North China Mission.

Letter from Mr. Blodget, July 25, 1863.

Mr. Blodget, in this letter, after mentioning the baptism of another hopeful convert at Tientsin, and alluding briefly to the state of the church and the prospects of the missionary work, makes a few remarks respecting the kind of men wanted for that work, worthy to be pondered by some, who have apparently had the impression, that the best men were needed in the ministry at home, and should not go abroad.

The Church—The Mission Work.

On the Sabbath, June 7, I baptized a man who acts as a servant in a Chinese family, by name, Chi-Meu-Lin. It is with trembling that I go forward again, after my recent experience of bad men; but those who profess what this man professes, and live as he does, so far as we know him, ought to be within the church, not without. The wheels of mission work are rolling round, day by day, and progress is made, although our work is of that ordinary nature which is understood by you without being detailed. There are four or five members of the church of whom I stand in doubt, and there are some who have endured trial, for the sake of their faith, and who appear well. Just now we are interested in the case of a boy in the day school, who has inquired at what age he may be baptized. He is remarkable among the other boys, for his seriousness, industry and truthfulness. The chapel is opened daily, from three o'clock to six, P. M., and our reader, Chia-Ts'-ing Jue, and myself, address the people and converse

with them about the gospel. There are cases, not a few, of men who gain much general knowledge, and are impressed with a conviction of the truth of what we teach, but who have not strength and courage to rise up and break the bands of heathenism, for the love of Christ. One such said to me in the chapel, in the presence of the audience: "Teacher Blodget, for us to believe in Christ is no easy thing."

The Men Needed in China.

In previous letters respecting the qualifications of missionaries for this field, I have deprecated, especially, *intellectual pride* and *ambition*. You will not misunderstand me on this point. In no other missionary field can there be need of so great intellectual power and culture as here. There have been cases, indeed, of men of very ordinary powers, who, by extraordinary faith and fervor, have been exceedingly useful. Would that there were more such men! But it is known to all, that the difficulties of the Chinese language tax the powers of the most gifted minds, and require days and nights of unwearied study. Very few missionaries ever become able to compose in Chinese without the aid of a teacher. Unless learned in childhood, the language is seldom fully mastered; and it would be impossible for a man of feeble mind to gain such command of it as to preach successfully in it. Besides, we dwell among a people of keen intellect, and of much culture, in their way, who need to be plied with sound arguments and forcible appeals. I trust there are no young men so simple as to think their powers of too high an order, and their culture too refined and extensive, to be wasted in China. Such conceit might provoke a smile; but, in truth, if it exist, it is an insult to Him whom they profess to serve. We want men of the *first order* of talents and acquirements, who are also men of humility, and ready to know nothing among the heathen but Christ and him crucified.

LETTER FROM MR. BLODGET, SEPTEMBER 18, 1863.

Peking and T'ungchau.

MR. BLODGET writes most of this letter from Peking, with reference to that city and T'ungchau as missionary fields. In a few lines added after his return to Tientsin, (October 8,) he says they are still laboring under discouragements, connected with the conduct of several members of the church.

I arrived in this city, [Peking,] on the 15th inst., having spent a part of three days at T'ungchau with Mr. and Mrs. Chapin, who accompanied me as far as to that place. The missionary company has increased considerably here since last winter. Mr. and Mrs. Edkins of the London Missionary Society, Mr. and Mrs. Collins and Mr. Fryn of the Church Missionary Society, Mr. and Mrs. Martin of the American Presbyterian Board, Mr. Burns of Amoy, and Dr. Stuart of the Gospel Propagation Society, are all now here with a view to missionary work. Houses are offered in great numbers, and at very low prices, and there is no hindrance to purchasing them. A boarding school has been opened by Mr. Burdin, of the Church Missionary Society. As yet no one has opened a chapel for public preaching, but this is likely to come before long. The largest personal liberty is enjoyed by residents here, and the presence of foreign women does not appear in the least to have disturbed the peace of the capital.

There are no political changes of importance in this part of the country.

I believe Mr. Chapin quite agreed with me as to the eligibility of T'ungchau as a mission station. Its accessibility by boats from Tientsin; its general appearance and surroundings; its size and population, of which 200,000 is a low estimate; and its importance as a centre of influence for the eastern portion of the province, mark it as an important post. In the present state of the mission work in this field, we cannot be guided in our choice of places by the call from the people—"Come over and help us."

There is no such call, except it be that groaning and travailing of human nature, under the curse of sin, which is universal throughout the heathen world. We must be guided, *for the present*, rather by questions of external advantage, practicability of residence and prospect of usefulness, until the gospel is brought before the people; after which, where the hearing ear is granted, there the Lord calls us to labor.

We want then four men, two for T'ungchau, and two for Peking. With but three men even we might occupy these two places. At T'ungchau, missionaries will be quite apart from European society, being twelve miles distant from this city. There will of course be no foreign physician there. The city is in the midst of a country far more beautiful and inviting than that about Tientsin, and the place itself also is much more open and cleanly. The hills in full view, skirting the horizon, are an additional attraction to the city as a place of residence. Owing to the greater elevation of the land, and the sandy soil, this place will probably have the advantage of Tientsin in point of healthfulness. It will give you some idea of the extent of the field, to say that, traveling east from T'ungchau, the main road extends for more than two hundred miles to the sea, through cities, towns and villages. Peking is twelve miles west from T'ungchau.

Madura Mission.—India.

MANDAPASALIE.

Letter from Mr. Taylor, October 16, 1863.

Mr. Taylor regrets his inability to give a cheering account of matters at his station. Some external appearances, he states, are not flattering. Temptations to worldliness have increased; as among which he notices, a great advance in the demand for labor; a consequent advance in the price of labor; and a corresponding increase in the price of other things. Such causes are exerting an influence to withdraw catechists and other helpers from the service of the mission and from direct labor for the cause of Christ. Our brother's own health, also, is not such as to permit him to do all he would be glad to do for the religious interests of the people. Yet he speaks of brighter aspects of the work, and says it is encouraging, "that under such circumstances we are able to hold on our way," and "that we here and there even make some progress. Few leave us, some join us." He mentions that the people where a native pastor was recently ordained "have nearly finished a church, as good as any in the field previous to this year, and have borne more than two-thirds of the expense," and then refers to other instances of

Chapel Building, and Help from the Heathen.

In Paralichi, the people have erected a church of which they manifestly feel proud. Their old one was sufficient for ordinary occasions, but not for all, and was not in the best locality. The heathen, who are mingled in with our people, and friendly, were the first to move in the matter. Their idea was, that our church was not in an honorable place. The best piece of ground therefore, the common property of the village, and sufficient for a church and school-house, was offered gratuitously; and with the aid only of material from the old establishment, an edifice has been erected of three or four times the size and value of that. The expense has been borne in common by the heathen and our people, the heathen, however, doing the most, because the most numerous and having the most property. I cannot myself fully account for this, but several of these heathen people have, at different times, been nominal adherents, and even now seem to think they have some property in Christianity. They will allow that it is the true religion, and generally claim, also, that they are going soon to be with us. The proposal now is to build, also in common, a school-house, and have their children taught altogether in our way. The promise that their girls also shall then be sent to school is

made with more evident fairness there than in most other places. Does not the way of the Lord seem to be in a measure prepared in that place? O for the influences of the Spirit to open the eyes of the people, so that they may see the riches of grace in store, waiting their acceptance!

I could go over the field, and from some other like instances, though on a smaller scale, show that a feeling of responsibility and self dependence is somewhat awake. This feeling well aroused, with corresponding effort, will at once remove great difficulties, will wipe away the reproach now so often thrown upon our people, that their conversion is the result of worldly motives, and will secure the respect of the heathen. I must say in this connection, in addition to what I have said of aid from the heathen in Paralichi, that the ground for a church, and also sufficient for a school-house, in pastor Vathaniaham's place, was given gratuitously by a friendly heathen, and that valuable aid was also rendered by others. I might notice repeated instances of liberality of a like nature, in other places.

Usefulness of the Native Pastors.

I must mention it also as a matter of encouragement, that the four native pastors seem to prove themselves true and faithful men. They are none of them men of note, and cannot hope for distinction, and I trust do not aspire to it in this world; but they preach the gospel faithfully, and gain a steadily increasing influence.

I spoke in my last, of parceling out the station among the helpers, so that every part should be visited by some one. The work was engaged in with considerable zeal and evident benefit to the laborers. The three oldest pastors took portions in the most unenlightened section, and found that there was great need of their labors. The whole field has been pretty thoroughly visited once, and I trust may be again, this year.

Mr. Taylor has been able to do but little as yet in the new itinerating work of the mission; but he is gratified, as others have been, with the prospect of usefulness which that work presents.

Mahratta Mission.—India.

AHMEDNUGGUR.

LETTER FROM MR. BALLANTINE, NOVEMBER 11, 1863.

Pleasant Meeting of the Mission.

THIS mission held its annual meeting at Ahmednuggur, in October, and Mr. Ballantine writes respecting it:

We had an interesting anniversary this year. The examination of the girls' school, the school for catechists, the teachers, and the theological class, occupied four days of our time, and all were interested in the evidences of progress. Eighty boys were examined, who offered themselves as candidates for admission to the catechists' school, (many of them from the village schools of the mission,) twenty-eight of whom were marked as having made fine progress in their studies. We had room for only thirty or thirty-five of the eighty.

Liberality.

The exercises on the three days devoted to public services were very interesting. On the last day especially, (Saturday, Oct. 31,) the spirit of liberality was manifested. Rev. Vishnoopunt commenced by making a short address on the duty of systematic benevolence, and concluded by placing on the table 45 rupees as his donation. Then he, with another Christian brother, sang a hymn on the "Widow's Mite." People now began to bring in their offerings. Money, ornaments, articles of apparel, brazen vessels for domestic use, &c. &c., were brought forward and laid upon the table. Notes were written, expressing deep penitence for sin, and desire to give every thing to the Lord. The reading of these notes, and the short addresses made by those who presented their

offerings, affected the audience deeply. Many wept for their sins; there was much feeling; but all was quiet. I received on that day 135 rupees, and pledges of 215 rupees in money, besides promises to give various articles, such as cattle, sheep, goats; the profits of a certain business; the produce of a certain crop; one-third or one-fifth of the expected income from some particular source; the support of a catechist for one month, three months, six months; a certain sum monthly through the year, &c. In all, it is thought the amount offered and promised that day reached nearly 500 rupees. This was entirely unexpected. The highest sum laid on the table by one person was 45 rupees, the highest sum pledged by one was 65.

The cheerfulness in giving, as well as the liberality exhibited by the native Christians, was very delightful; and the feelings manifested by many respecting their obligations to God, their deep sinfulness in his sight, and his abounding grace toward them, seemed to indicate that the Holy Spirit was indeed present with us. It was very evident that those who had contributed in former years had not repented of their liberality, but were glad of another opportunity to give to the Lord. The evening prayer meetings held during the week were attended by large congregations, and the feeling manifested by some individuals showed there also the presence of the Spirit.

Christian Singing—Expected Ordination.

Two evenings during the anniversary were devoted to the Christian *kirttan*, or the singing of Christian songs, prepared in the native style. The kirttan on Friday was on the subject of humility; the other, on Saturday evening, was on the love of Christ. Both were good, and the latter, especially, was well adapted to prepare us for our interesting communion service the next day. The large chapel was crowded both evenings.

Next week we are to have an adjourned meeting at Khokar, for the purpose of ordaining Mr. Kassam Mahomedjee as pastor of the Khokar church, if, after examination, it shall be thought expedient to do so. For the numerous mercies vouchsafed to us by our Heavenly Father, in connection with the meetings now closed, we feel that we have great reason to be thankful; while we are called upon to trust with more confidence in the kind care of Him who has called us to labor in his vineyard.

KHOKAR.

LETTER FROM MR. BARKER, NOVEMBER 25, 1863.

Ordination of a Native Pastor.

MR. BARKER gives the following account of an event of much interest to the church at Khokar and to the mission.

You will be interested to know, and I certainly have great pleasure in communicating the fact, that on the 19th of this month a native pastor was ordained over the church at Khokar. The young pastor is a brother of the excellent and gifted Shaik Daood, a catechist who died in June, 1860. His parents were Mohammedans, and hence he was brought up in that belief; but fortunately, at an early age, he was sent to the Government English school in Ahmednuggur, where he soon lost all confidence in Mohammedanism. He then, with a few comrades, embraced infidel sentiments; and although they strove to live moral lives, and even met occasionally for prayer, they never prayed in the name of Christ. Near the end of 1855, he was led to serious reflection, through an address by Nilkanth Shastre, (a learned Brahmin convert from Benares,) and the impression was deepened soon after, by an address from the celebrated Dr. Duff of Calcutta. Soon he began to read the Bible with a sincere desire to know its teachings, and in June, 1856, he was baptized by Rev. R. V. Modak, pastor of the second church in Ahmed-

nuggur. Since that time he has labored more or less every year in the Khokar District, and it has been pleasing to witness the increasing love and growing respect which the Christians in this region have manifested towards this young disciple. He entered the theological class in 1860, and completed his course last year, when he was licensed to preach, and soon received a unanimous call from this church, which he expressed a willingness to accept. The ordination was an occasion of deep interest, the more so because this was the first ordination of a native pastor that has occurred in the mission at a strictly village station; and also the first in the great valley of the Godavery. The Rev. Messrs. Abbott, Ballantine, Bruce and Barker, and three of the four native pastors connected with our mission, were present to conduct the examination of the candidate, and take part in the ordination. A large audience, consisting of representatives from ten different churches, witnessed the interesting services. May God soon give us the joy of seeing pastors of like fidelity and intelligence ordained over the remaining four churches in this district, and indeed over the remaining fourteen churches in this broad and populous valley.

Mission to Greece.

Letter from Mr. King, December 30, 1863.

Public and Private Affairs.

In this letter Mr. King notices the present aspect of affairs in Greece, in some particulars which are of interest in connection with his work and the prospects of the people.

An order, bearing date December 2, (14th, N. S.,) has been issued by the Government here, that the shops shall be closed on the Lord's day. This order embraces also, all the other usual feast-days. I should have been better pleased had these, which are of man's appointment, been left out, and the Lord's day honored with a peculiar honor. Still, this is a step in the right way.

The year is now near its close;—a year long to be remembered, on account of the great and important events which have taken place, and the scenes which have been passing in various parts of the world;—a year in which slavery has received, as I trust, its death-blow, and civil and religious liberty in Greece have been greatly strengthened. To this, Dr. Kalopothakes' paper, *The Star of the East*, has, I believe, greatly contributed,—the only paper that has ventured to lift up its voice in my favor, and vindicate entire liberty of speech on the subject of religion. The excommunication, or anathema, of the "Holy Synod," and the accusations brought against me during the present year, on account of my little book with regard to the worship of Mary, and his answers, he has collected and printed in a separate pamphlet, which will be ready in a few days, I suppose, for distribution. In this he has printed, also, the Hon. George P. Marsh's communication to the Greek Government, of May 13, 1853, showing, in the clearest manner, the utter injustice of the courts of Greece, in my trial and condemnation to imprisonment and exile, as also of the ecclesiastical authorities, in hurling against me their anathemas and excommunications. It contains also, the opinion of the twelve lawyers in my favor, the article which Mr. Greene wrote, and which I referred to in a late communication, and a letter of the late Dr. Felton, President of Harvard University, addressed to Dr. Kalopothakes, condemning in the strongest terms the editors of *The Age*, which had been the principal organ made use of in the persecutions raised and continued against me, for so many years. Most of these documents Dr. Kalopothakes inserted in *The Star of the East*. They have been read by many, and have produced, I

have reason to believe, a good effect on the minds of not a few; and I doubt whether the "Holy Synod" will ever again attempt to hurl against me any more anathemas.

When I first issued my little book, it was thought by some that my life would be in danger, as it was issued at a time when the minds of men were greatly excited here, and we were living, as it were, in a kind of anarchy. I myself thought it possible that something serious might take place; but I thought it was better to issue the book then than to wait till after the arrival of the King; because if I waited, it would look, I feared, as if I took the liberty to issue such a work because we had a Protestant ruler. I am glad that I issued it when I did, and think it has done good, and that the discussions which followed in the public papers on account of it have done good,—that the cause of truth and of religious liberty has been promoted by it, and will be promoted still more.

God, in his goodness, has preserved me, as he did in former years, amid the strivings of the people. He has given me so much health, that I have been able to preach every Lord's day since the month of April, though I have not yet fully regained my former strength. I have also, during the year, had opportunity in private conversation, to present to various intelligent individuals those truths which I consider of the highest importance, and have had, almost every Sabbath evening, a prayer meeting at my house, in which I have generally spoken in Greek, from some passage of Scripture, fifteen or twenty minutes, to about ten or twelve persons.

In the distribution of the American Tract Society's publications, I have not been able to do much, because very few persons now seek or desire such works. The absorbing theme, with individuals, and the nation, is *politics*, and next to politics come *novels*.

The revolution and state of affairs in Greece; the election of a King; the union of the Ionian Islands; the civil war in America; the awful struggle in Poland; the designs of Napoleon; what Greece is to be in future;—these are the all-absorbing subjects of thought and conversation. Little time seems to be given to serious reflection about the soul or the things of heaven. Still, religious liberty is progressing, and has already gained a foot-hold which it has never had before in these regions, for the space of a thousand years. I trust that it will continue to increase, till it shall become perfect and entire, wanting nothing.

Eastern Turkey.

KHARPOOT.

Letter from Mr. Allen, December 12, 1863.

This communication brings to view facts of cheering interest connected with the raising up of those native helpers in the missionary work, both male and female, upon whom so much must depend, in carrying forward the work of Christ among any people, to its full success. It is pleasant to contemplate such school examinations and anniversary exercises, the licensing of young men to preach the gospel, and the assignment of many who have been in some good measure prepared for their work by previous training, to fields of labor in their own dark land. But while these things please, and excite our gratitude, Mr. Allen points, in the close of his letter, to difficulties such as were alluded to in the Herald for September last, again calling attention to the views there presented, and again asking that such difficulties may be pondered and prayed over.

Examination of the Female School.

The usual routine of our missionary work has of late been interrupted by the examinations of the female and theological seminaries, together with the anniversary exercises of the latter. The presence of missionary and native brethren and sisters, from neighboring stations and villages, added much to the interest of the occasion.

Thursday, Nov. 12, was devoted to the female seminary. The examinations in Reading, both Turkish and Armenian, in Writing, Composition, Geography with map drawing, Arithmetic, and Bible lessons, showed thorough instruction and excellent progress. Of the thirty-six girls in the school, fifteen were boarders. The remainder were day scholars, eleven of them being wives of theological students.

Judging from this first year of the school, we are led to hope that it will prove an important aid in our mission work. Some of the pupils are employed as teachers at other stations, and seven are teaching schools at various places in our own field. The wives of the helpers, also, accompany their husbands to their several fields, and will accomplish a work among the women which a man could not do. A woman, in these dark villages, able to take up a book and read, is a great wonder; and her example in this alone, is a convincing argument with other women, showing that they can do the same thing.

Examination of the Theological School.

The next day, Friday, was given to the examination of the theological school, which was well attended, in our chapel. One interesting feature was the examination of a class in reading the Testament in the Turkish character. The teacher and examiner was a Mohammedan, who is already a priest, but is still studying in one of the Turkish seminaries of this city. The examinations in Ancient Armenian, Natural and Moral Philosophy, Exposition of Scripture, and Pastoral Theology, were well sustained. Church History, Evidences of Christianity, Theology, and other studies of the course, with examinations in them, had been previously finished.

On the Sabbath following, the chapel was well filled with an attentive audience, to witness the ordination of two deacons. At the same service, several members were admitted to the church, and the Lord's supper was administered. In the afternoon and evening, sermons appropriate to the anniversary of the seminary were preached, by Mr. Walker of Diarbekir, and Baron Tomas, pastor of the church in the same place. Their subjects were well chosen, and well adapted to the young men who had now finished their course, and were to go forth to preach and teach the glad tidings.

Anniversary Exercises.

On Monday, at 9 o'clock, the audience assembled to listen to the anniversary exercises, which consisted of original pieces by the students, on subjects chosen by themselves. I inclose a translation of the printed order of exercises. At the close, neatly printed diplomas were given to the members of the graduating class. The novelty of the exercises drew together a larger audience than we have before had on a week day. The pieces were generally well written and well spoken, all the speakers doing themselves much credit. In the valedictory address, much gratitude was expressed to the Board, its patrons and missionaries, for the founding of this school.

The subjects discussed by these young men, —"chosen by themselves,"—as presented in the order of exercises, were most of them eminently practical; such as, "Man's most important work;" "The duty of the churches in training their children;" "Duty of the churches in supporting the ministry;" "Duty of the churches to preach the gospel to all the world;" "The means for a nation's progress;" "The duty of our evangelical churches in evangelizing this country;" "What is one's duty to his nation," &c.

Students Licensed to Preach—Their Fields of Labor.

On Tuesday, an ecclesiastical council, consisting of five missionaries and two native pastors, examined and licensed eight young men to preach. Others will be examined for licensure at some future time. In the evening of the same day, a

member of the graduating class, who has lost a wife and two children during his course, was married to one of the older girls of the boarding school. Nine of the eighteen members of the graduating class are married. They have been distributed as follows: In the Arabkir field,—Arabkir city, one preacher, who will soon be ordained as pastor of the church there, and one who teaches a school and preaches once each Sabbath; also one each at Mashkir, Agn and Vank, Keban-Maden, and Malatia. In our own [the Kharpoot] field, we have stationed one man at each of the following places; Chemishgezek,—a large and important centre, which we hope to occupy permanently,—Hoghi, Ichmeh, Palu, and Geghi. Several other out-stations are occupied for the winter, by students of the second class. One man belonging to the Diarbekir station, has gone to Moosh, in the Bitlis field. In the Erzrum field, one man is stationed at Heramik, and another, from Arabkir, at Chevermeh, in the Khanoos district.

We have sent forth these young men with the hope that most of them will prove valuable laborers in our Master's vineyard. With one or two exceptions, they appear to be men of good Christian spirit, though they are by no means perfect. If any one thing has occupied our thoughts and efforts more than another, it is this,—to impress on their minds the fact, that they were preparing themselves, not to take positions of ease and luxury among their people, but, while entering upon a work than which none is more important or more honorable, were yet to look forward to no other than a life of hard labor and of self-denial. With all our efforts, however, we have not been able wholly to check the aspirations of some of the students for salaries much beyond the ordinary income of the people, and such as only those doing a prosperous business in the larger cities could afford to give a teacher or pastor. If we can get this first class at work on reasonable wages, we shall go on in the school with more hope than before that it will answer its legitimate ends. Surely all will be fully convinced by what we have done, that we do not care to educate any one who has not the simple, earnest desire to devote his life to Christ's work.

Difficulties and Dangers.

During the last four years of this school, we have learned some things which will be of great service to us in the future. We are convinced, for one thing, that *mere boys* should not be admitted to the school. We have tried seven, who have been supported by their parents, and we now expect of only one or two of the number, that they will be of service to us in our work. One of these, too young to be sent out as a helper, we hope to make useful as assistant teacher in the school.

Unmarried young men, with few exceptions, we have found less reliable than those who are married. Those who have given us most trouble in regard to money [support] are single men. Unmarried men, even by their partial separation from the people, are in much more danger of forming erroneous views of their relations to their own people as well as to us; and their natural vanity and conceit need but slight occasion to awaken high ideas of their future prospects. Thus being raised somewhat above their people by their education, and in imagination far more, the offer of an opportunity to labor for the Master in some out of the way, but important place, is not at all to their liking; yet a salary considerably above the proportion given to married men is not to be thought of.

In the Herald for September last, under the head of "A danger in the missionary work," this and kindred difficulties are well stated, and some of the chief causes pointed out. I do not propose to discuss the subject, but only add my testimony, and that of my associates, to the fact that from helpers' salaries, the relations of native laborers to the missionaries, and questions as to the proper

amount of education for the highest usefulness of the pastors and teachers, arise many difficulties, which cause us more perplexity than all others. I would that the article referred to in the Herald might be read, and made a subject of earnest thought and prayer, by all who pray for Christ's work; for in these matters we surely need that wisdom which cometh from above, and that heaven-born charity which "is not easily provoked," but "suffereth long and is kind," lest we hinder more than we help in our Master's work. We too would say, with the writer of that article, "For this let all the churches pray."

It is said that, at the Punjab Missionary Conference, perhaps nothing was regarded by most with so much surprise as the avowal "of a want of cordiality between the native brethren and the missionaries." Perhaps missionaries generally would be more ready to make known this fact, and the causes leading to it, could they be sure of being able to make it so well understood at home, that it would be an incitement to more earnest prayer, rather than a cause of discouragement. The missionary zeal which is kept alive only by encouraging facts, is not such as will raise up and send out the best laborers, or give to those in the field the best moral support,—which is far more essential to their usefulness than pecuniary support. Would that more Christians were willing to read and take an interest in even what is encouraging in the missionary work; yet I believe there are many whose feet rest on a Rock, whence no danger or difficulty, however appalling, can move them, but whose prayers would be a more powerful agency in the good cause, if they were more familiar with its difficulties. We naturally give encouraging facts when we can, but the picture, to be true, must have a dark back-ground. If our brethren at home would know the whole truth, they must hear not only of the "grapes of Eschol," "the pomegranates and the figs," but must listen to our story of the sons of Anak, who, by their machinations, devour men's souls, and of the giant sins and prejudices, and enmity and envy to be overcome. Perhaps the real state of the case, well understood, would often change the prayer of praise to earnest pleadings for the out-pouring of the Holy Spirit, by whose power alone we can overcome the mighty foes which Satan marshals against us.

PROCEEDINGS OF OTHER SOCIETIES.

Moravians.

The number of "*Periodical Accounts*, Relating to the Missions of the Church of the United Brethren," for December, 1863, commences a new volume of that publication; and the preface, reviewing a period of two years and a half, covered by the previous volume, presents the following brief survey of the missions of that church among the heathen.

We now, in accordance with the usual practice, proceed to notice the recent history and present circumstances of the respective missions, first remarking, that, in the period of time now under review, the number of stations has increased to 84, of missionary laborers to 315, and of persons under instruction to 77,519.

The mission in *Greenland*—the oldest but one of those commenced by the Brethren—does not present much that is striking in the history of the last two years and a half. The most remarkable incident is, perhaps, the establishment of a fifth station, at *Umanak*, about forty miles distant from *New Herrnhut*. This addition to the number of stations neither arises from an increase in the number of persons under instruction, nor is likely to lead to such increase, to any great extent. It was intended, mainly, to conduce to the more effective supervision of the Greenlanders, and to their more regular supply with the means of grace. So far do these ends appear to have been attained, that similar subdivision of other congregations may not improbably be effected.

Early in the period under review, the mission in *Labrador* had the advantage of a

visitation of all the stations by Br. L. T. Reichel, a member of the Mission-Board. * * * Here, as in Greenland, the necessity for the dispersion of the people has led to the conviction that more stations are desirable, to be either temporarily or permanently occupied by the missionaries.

The necessity for an extension of the work in the regions to the north-west has again been evidenced. Still it would seem that the Lord's time is not yet fully come. Difficulties, which appear for the present insurmountable, have arisen from the circumstance that the localities in question are within the limits of the territory which belongs to the Hudson's Bay Company. Yet it is hoped that the execution of such a project is only temporarily deferred. When the Lord is pleased to set before his servants an open door, no man shall be able to shut it.

To the work among the *Indians* of *North America*, the period under consideration has proved only a continuation of the long season of trial so mysteriously permitted to befall it. The mission among the *Cherokees* is almost suspended, in consequence of the political difficulties which have led to such bloody results in the United States,—a useful native agent having met a violent death, while another was imprisoned, and forced eventually to leave his post. Yet our brethren in America, who have the more immediate charge of the mission, do not lose all hope. A brother has cheerfully undertaken the charge of ministering to the *Delaware* flock, formerly settled in Kansas, but scattered in the dark and cloudy day; while another has gone to the assistance of the veteran missionary who labors at *New Fairfield*, in the British province of Canada West.

Unsettled as the political circumstances of the *Mosquito Coast* have been and still are, the word of the Lord has free course and is glorified.

Of the extensive work in the *West Indies*, so much has already been said, that it is only requisite further to refer to the distressed state of several of the islands in which missionary operations are carried on, by the instrumentality of the Brethren's Church, particularly *Antigua* and *Barbados*. Great depression exists in the planting interest. For this there are doubtless several causes, the most obvious being the low prices of colonial produce, while the results are felt not only by the employers, but by the laborers also. Indeed, all classes appear to be more or less affected. To these sources of suffering has been added an almost unprecedentedly long and severe drought. Under these circumstances, some special aid for educational purposes, and assistance in the shape of clothing materials, and even cast-off garments, to enable the half-naked children to attend the schools, will not only be of particular value under present difficulties, but will prove a great encouragement to the struggling congregations in the efforts they are so anxious to make for the attainment of self-support.

The mission in *Surinam* has entered on a new period in its history. After long continued, strenuous exertions among an enslaved population, the missionaries and their flocks now enjoy the blessings of freedom; and the 1st of July, 1863, will probably be looked back to in Surinam with feelings of joyful gratitude, not unlike those called forth in the British West Indies by the 1st of August. While the beneficial influence of the Gospel is strikingly evidenced in the general good conduct of the emancipated people, and in the manner in which they entered on the enjoyment of the blessings of freedom, it is hoped that the new state of things will afford greater facilities for the preaching of the Gospel, and for the instruction of the young, than that which has passed away. Yet the missionaries and their flocks will find that, with new privileges, the improved state of things also brings new responsibilities. May the Lord add to his other mercies the bestowal of the grace and wisdom needed!

In *South Africa*, the work has experienced an extension. The heartfelt desire and earnest prayers of the exemplary Kaffir sister, Wilhelmina, and of not a few of the Lord's people, less immediately interested than she was, have been to some extent fulfilled by the establishment of a mission among the independent heathen Kaffirs on the *Baziya*. On this effort, the blessing of the Lord thus far appears to rest. In the mission generally, there is much of a pleasing character to be observed, as may be seen by the diaries and extracts of correspondence which have been communicated. Yet it is clear that the congregations, especially the older and more numerous, are approaching a crisis which will require much wisdom, for avoiding injury to what has already been effected, while modifying existing practice so as to meet the requirements of a new state of things.

Our brethren who are stationed amid the solitudes of the Himalayas, thence striving to influence the Buddhist *Tibetans*, with the ultimate object of conveying the Gospel of salvation to the *Mongolian* race, still have to labor in faith, without obvious results. The period which we are now reviewing has been marked by a continuance of effort, in translating and compiling useful works, in tours for the distribution of books and the preaching of the Gospel, and in the work of education. Yet little or no effect is perceptible. Still, the promise stands sure, and our brethren may confidently rely on it, that the word of the Lord shall prosper in that whereto he sent it. Hence, it is not only with earnest longing, but with cheerful hope, that

we await the time when, from the seed sown, there shall be reaped a glorious harvest.

Australia forms another of the more recently occupied scenes of labor assigned to the Church of the Brethren. The work of evangelization proceeds slowly among the rapidly decreasing aborigines. Yet sufficient has been effected to encourage Christian people in the Colony, who are well acquainted with the aboriginal race, to put forth fresh efforts. A new mission has been commenced in the district of *Gippsland*, the support of which has been undertaken by the Presbyterian Church in Victoria. After long waiting, a grant of land has been obtained for the purposes of the mission.

Great interest is shown by the Christian people of Victoria, on behalf of the poor natives. Quite recently, an influential public meeting was held at Melbourne, at which it was resolved to send evangelical missionaries into the newly-discovered regions of the interior, in advance of the march of European colonization, in the hope of thus securing an influence over the blacks, before they have become yet more deeply debased by contact with the vices of civilization. The committee have applied to the authorities of our church for agents to carry on this great enterprise; and it is pleasing to add, that the Elders' Conference of the Unity, believing that these circumstances were an indication of the Lord's will, have resolved, in his name, to accept the invitation. May the Lord graciously protect and direct his servants, so that the wilderness and the solitary place may be glad for them, and the desert may rejoice and blossom as the rose.

That the means continue to be found for the maintenance of such extensive operations, is a ground of humble thankfulness to Him, whose are the silver and the gold. For a large measure of aid we continue to be indebted, under God, to the kind contributions of our Christian friends of other sections of the Church. This is especially the case in this country, [England,] through the unabated active instrumentality of the London Association. Nor has the time yet arrived, humanly speaking, when that aid can be dispensed with. As has been already intimated, untoward temporal circumstances contribute to retard the effort at self-support in the West Indies. Besides this, the congregations there will long require an occasional helping hand for educational and other purposes, as well as towards the defrayal of expenses of traveling, &c. And not only so; but if the Gospel is to be conveyed to the regions beyond, the means now employed will only be applied in other directions.

The same number of the *Periodical Accounts* presents a statement of the receipts and expenditures for the missions in 1862. The total income, including interest on Sustentation Fund, was £17,492 0*s.* 3*d.*; about $87,460. Of this amount, £2,892 were "from members of the Brethren's Congregations, and Societies in connection with them,"—and £1,890 "from the Brethren's Society in Pennsylvania for Propagating the Gospel;" while £7,066 were "from Societies and friends of other Christian denominations." The expenditures for the year were, £14,365 17*s.* 9*d.*; of which only about £6,400 were expended on the several missions. £6,836 were paid for "sustentation" of retired laborers, and the support and education of missionaries' children.

The latest statistics at hand of the missions, are for "about the middle of the year 1862." They may be presented in tabular form, as follows:

	Stations.	Laborers.	In the congregation.	Communicants.
Greenland, ...	5	22	1,925	846
Labrador, ...	4	31	1,163	365
North America, . .	4	9	397	131
West Indies:				
Danish Islands, . .	8	21	7,600	3,281
Jamaica, ...	13	33	13,973	4,161
Antigua, ...	8	23	7,688	3,588
St. Kitts, ...	4	10	3,353	1,299
Barbadoes, . . .	4	10	3,231	1,131
Tobago, ...	2	3	1,967	887
Mosquito Coast, . .	5	14	542	90
Surinam, ...	13	64	27,193	3,313
South Africa, . . .	10	63	8,881	2,165
Australia, ...	2	5	1	1
Tibet and Mongolia, .	1	6	.	.
Total, ...	83	314	77,914	21,258

(ENGLISH) CHURCH MISSIONARY SOCIETY.

THE *Church Missionary Intelligencer* for January contains, among its items of recent intelligence, statements of some interest respecting the prospect of peace at Abbeokuta, West Africa, and the Niger Mission.

Yoruba Mission.

We are happy to find that efforts are being very energetically put forth from Lagos, by natives located there, to terminate, by persuasion, the war so long raging between Abbeokuta and Ibadan. The following passage from the "Iwe Irohin" will show with what prospects of success:

"We are very thankful to be able to state, that the gentlemen who went to Ibadan on a mission of peace, sent by the Association in Lagos, returned to Abbeokuta on November 5th. The account given of their reception is most pleasing and hopeful. All Ibadan seems to have been moved with glad anticipations of peace. They were most hospitably enter-

tained, and sacrifices were made by the people to their gods, that the chiefs in the camp might be inclined to receive them with peaceful desires. They went to the camp, and were equally well received there. Presents were made them according to the usual custom when well received. Their message, in short—'Can anything be done towards making peace?'—was well received. The chiefs spoke of the wrongs they thought they had received, how the war commenced, and various tribes who were consulted consented to their intended war, but afterwards assisted their enemy against them. That they desired to be on friendly terms with the Egbas, for they had in times past, before the war broke out, received many tokens of friendship and good feeling from them, until this present difference arose. Their reply to the message was; 'We will gladly meet a deputation from the opposite party, on neutral ground, to talk over our matters, in order to come to some arrangements.' More than that could not be expected. The gentlemen of the deputation have done a good thing, and we sincerely hope that God will bless their efforts with complete success.

The Rev. D. Hinderer, in a letter dated Ibadan, Oct. 29th, refering to this important subject, says—"The messengers of peace from Lagos have been well received in the Ibadan camp, and seem to be in good spirits and hope of their final success, in bringing about peace before long."

It is also gratifying to learn, that, through the efforts of the missionaries at Abbeokuta, the brethren at Ibadan have been relieved from the deep distress under which they so long suffered as to the necessaries of life. The supplies which had been transmitted as far as Oyo, and had there been detained for a time by the king, have reached them, and their wants are supplied.

Niger Mission.

From the Niger mission deeply-interesting intelligence has been received. The Rev. S. Crowther, with other laborers, had been waiting at the Nun for the means of transit to the upper stations, when, on Sept. 7th, the "Investigator" made her appearance on the way to communicate with Dr. Baikie. On September 13th, Onitsha was reached. The Rev. J. C. Taylor and other members of the mission were all well. Mr. Crowther says—"It will cheer the hearts of the Parent Committee to hear that fifty-three baptisms of adults and children have been performed at Onitsha since last November, and that there are about forty-two names at present on the list of candidates for baptism, who receive weekly instruction preparatory to being admitted to that holy rite."

It appears, too, that these first-fruits, like those in the early days of the Abbeokuta mission, have had to endure persecution, and have been enabled to stand the test. They have obtained thus early the character of stability, and this will increase their influence amongst their countrymen, and help add to the number of conversions. Mr. Crowther, during his stay at Onitsha, had the opportunity of addressing a congregation of about 300 persons on Lord's-day morning, from Luke xii. 32.

On September 16th, Gbebe was reached. On Sunday, October 4th, Mr. Crowther had the privilege of baptizing eight persons, two men and six women, in the presence of about 200 persons, at the morning service. The mission work here may now be regarded as having taken root; and various evidences are afforded of the influence which has been acquired over the surrounding heathen, and of the good will with which the agents of the mission are regarded. When the king of Gbebe, Ama Abokka, was on his death-bed, and was giving charge to his head chief about his children, and the government of the town after his death, until a successor should be elected, he did not forget the Society's agents, saying, "Suffer nothing to harm the Oibos: they are my strangers."

MISCELLANIES.

Government Support of Idolatry in India.

The London Record of January 15, 1864, has the following article in its editorial department.

Among the miscellaneous items of information by the last Indian mail was one which can hardly fail to prove of considerable interest to the members and friends of our great missionary societies. It is well known, that from the commencement of missionary work in India, one of the greatest hindrances to Christianity was the intimate and ostentatious connection of the Government with the native religions. Indeed it is scarcely going beyond the literal truth to assert, that in some parts of India, especially in the Madras presidency, idolatry would long since have tottered to its fall, but for the aid and countenance which it received from the authorities. We do

not pretend for a moment that Christianity would in every instance have taken its place, but there is no doubt, humanly speaking, that it would have had a much better prospect of making its way among the people. Government, however, came to the rescue, and, by a policy which was not less dishonoring to God than it was to the representatives of a Christian country, bolstered up the tottering fabric, and surrounded it with all the *eclat* which even its own devotees could have desired. What other impression than one unfavorable to Christianity must have been made upon the natives when they saw the Government assume the trustee-ship of the temple endowments, employ and pay the priests for idolatrous ceremonies, send the troops, headed by Christian officers, to do honor to their gods, make liberal offerings at the idol shrines, and specially exempt from the law of public decency, the exhibitions which are customary at the festivals? Looking back from the present time, it seems astonishing that so grand a mistake could ever have been perpetrated, or that having been made, it should have been so long persevered in, as only last year to have been finally and entirely retrieved. Considerable modification had been made from time to time, but it was only ten months ago that the final disseverance was made, and an Act passed for throwing on the natives themselves the management of their religious endowments. Of course, after this, we shall hear no more of Government offerings, or of any other kind of patronage bestowed on religions of India, which, if Christianity be true, are a standing insult to the God of heaven and earth. "My glory will I not give to another, nor my praise to graven images."

But let our readers now mark one of the first results of this frank and Christian policy. The Hindoos themselves are alarmed for their religion, and are eagerly pressing for some modification of the Act. By way of giving increased effect to their desires, a meeting was lately held "in English style," of the Hindoo inhabitants of Madras, at which the most remarkable statements were made of the rotten and decaying state of native piety. "The confessions of the speakers were frequent and pathetic—that the temples were falling into ruins; that the holy idol services are neglected or badly attended; that the priests are immoral in their lives and peculate the funds. In fact, some spoke as an orthodox pagan might be supposed to do just before Constantine's time, when he saw Christianity everywhere beginning to overturn the idols, and even use as churches the idol temples. One speaker said—and the remark is given as a specimen—'The present decayed state of our temples is manifest to every one; the causes which have brought about this deterioration it is unnecessary to specify.' In fact Government, having, after a century's unhallowed support, left Hindooism alone, we see its own votaries sadly confessing that it is dying—proving by their appeal to Government not to surrender its support, that it has no inherent vitality, and must yield in time to the effect of our Christian missionaries, schools, and government." This, be it observed, is the report not of an enthusiastic missionary, but of the *Times* correspondent. It certainly appears singular, considering the short time the Act has been in operation, that so much alarm should be felt in regard to its probable consequences. We are only too thankful to chronicle the fact.

But what is being done meanwhile to meet this revolution in the native mind? The education given in the Government schools has exposed the endless absurdities of the Hindoo cosmogony, and now, by resigning the administration of religious endowments, it is admitted by the Hindoos themselves to be inflicting a serious discouragement on the native system of faith and worship. But is Government action to stand still at this point, satisfied with a policy only destructive, ashamed to avow its allegiance to Christianity, or to give the Bible, which it believes to be the Word of God, a fair and equal chance against the monstrosities and superstitions of native idolatry? God forbid that a policy so cowardly and un-Christian should be longer persevered in! "In doing the best we can for the people," said Sir John Lawrence, just after his noble effort for the preservation of our Indian Empire, "we are bound by *our* conscience, not by *theirs*. Believing that the study of the Bible is fraught with the highest blessings, we of course do desire to communicate those blessings to them if we can. We desire this not only as individuals but as a Government; for Christianity does truly go hand-in-hand with all those objects for which British rule exists in India. * * Christian things done in a Christian way will never alienate the heathen." We cannot sufficiently thank God, that the man who thus boldly avowed his convictions is now Governor-General of India, nor too earnestly hope that he may not be hampered in his measures by the obstructiveness of men too timid and narrow-minded to extend their ideas beyond the traditional policy of other days.

An extract from a letter published in the *Christian Work*, dated "Bombay, May, 1863," will serve, perhaps, to give a more complete view of the extent to which, as the Record says, "only ten months ago, the final severance was made." The Act

referred to, seems to be *only* "for throwing on the natives themselves the management of their religious endowments."

I was talking the other day with a native who is by profession a *haridas*, that is, one whose vocation it is to chant the praises of the Hindoo gods. He had visited many sacred shrines, had embraced the views of the *Kabirpanthis*, and, of late, had become somewhat interested in Christianity. He had had a good many conversations with regard to the Christian religion with a friend of his, a member of the native church. He asked me, among other things, "What was the religion of the Government?" I expressed some surprise at his question. "What is the religion of the Queen?" he then said. I told him it was the Christian religion. "Well," he said, "I was perplexed to know what it could be, for I find that the Government supports all religions—the Hindoo and the Mussulman as well as the Christian."

This testimony is true. There are more idolatrous shrines receiving aid from the Government treasury in Western India than there are churches in Great Britain connected with the Establishment. A great deal more attention was formerly attracted to this subject in England than of late, through the efforts which have been made to veil the connection of the Government with the native religions, and through the abolition of several of the more conspicuous abuses. The connection essentially remains as it was; and—according to the views expressed by the Bombay Government, a few years ago, in reply to a memorial of the Local Missionary Conference—must remain, inasmuch as it rests upon inviolable engagements and sacred hereditary obligations. One thing the Government expressed itself willing to do. The consciences of its Christian servants were wounded by the obligation laid upon them to see that the temple officials (priests, *pujaris*, dancing-women, musicians, &c.) received their regular allowances; their consciences should be relieved; arrangements should be made by which the machinery should perform its work independently of European supervision. Lord Dalhousie flattered himself that the last act of his official life had effected this reform; but only within a few months has a Bill been actually passed by the Imperial Council at Calcutta, legalizing the changes demanded. There are to be committees composed exclusively of natives; the allowances to the shrines are to be capitalized; the committees are to have the control of the funds or real estate from which the allowances are to be drawn, and are to administer them on their own responsibility. If any one is dissatisfied with the way in which they discharge their functions, and thinks he can establish a charge of malversation against them, he is free to prosecute them before the tribunals of the land, at his own expense and risk.

The native journals have criticised this Act in terms of severity. They say that the obligation which Government so distinctly recognizes, to continue to these temples the aid granted formerly by native rulers, binds them equally to watch over the administration of the funds, and vigilantly guard against their misapplication. The natives have very little confidence in these native committees, however respectable the parties constituting them; they believe that the temple officials are more likely to receive their allowances when they have to deal with Government alone, than in the case which is now to be; and they say that very few people would venture to engage as prosecutors of a Temple Committee, even if they could possess themselves of the necessary evidence, which, in most instances of the fraud supposed, they would not be able to do.

Kamehameha IV. and his Successor.

The death of the King of the Sandwich Islands, was announced in the last number of the Missionary Herald. The Honolulu *Commercial Advertiser*, of December 3, since received, contains a notice of him and his successor, from which the following extracts are taken.

It becomes our painful duty to announce the death of our beloved Sovereign, Alexander Liholiho, which occurred very suddenly at the palace in this city, on Monday morning at 9¼ o'clock. For several months His Majesty had not enjoyed good health, and most of his time lately was spent in the cool air of his country seat, Nuuanu Valley. On Friday morning he returned to town, accompanied by the Queen, and it was soon apparent that he was growing worse, though no reports of dangerous illness had been made. It is stated that during Sunday he said to one of his attendants that he could not live long, but his own premonitions were not shared by those around him. At the time of his death he was attended by the Queen, Mr. Wyllie, and the members of the Royal Household.

His late Majesty was born on the 9th of February, 1834, and was therefore 29 years, 9 months and 21 days old when he died. His mother was Kinau, the daughter of Kamehameha the Great, and his father is our venerable Governor Kekuanaoa. An anecdote is related, that when Liholiho was born, Kauikeaouli was so prepossessed with the babe, that he wrote on the door-sill that he should be called

his child and heir. He was afterwards formally adopted as his successor to the throne, and on the death of Kauikeaouli, December 15, 1854, in accordance with that choice, he was proclaimed King. His reign thus extended a few days less than nine years. In June, 1856, he was married to Emma Rooke, who survives him. They had but one child, the late Prince of Hawaii, whose death, a little more than a year ago, robbed the nation of the fond hopes that it had placed in him as their future Sovereign.

Prince L. Kamehameha, who has succeeded to the throne as Kamehameha V., is an elder brother of the late King, and was born December 11, 1830. He was educated at the royal school, where the late King and his sister, the Princess Victoria, were also educated, under the care of Mr. and Mrs. Amos S. Cooke, of the American Mission. In 1849, he, with his brother Liholiho, visited the United States, England and France, accompanied by Dr. Judd, and on that tour had excellent opportunities to become acquainted with the leading statesmen in each of those countries, as well as with the general character and peculiarities of the people. About two years ago, the Prince also made a voyage to Victoria, and spent several weeks in traveling through California, where he was the guest of Governor Downey.

For six or seven years past, he has held the office of Minister of the Interior, one of the most responsible and difficult positions to fill of any in the Government service. The knowledge that he has thus acquired of the necessities of the nation, and also the information gained during his foreign visits, have well calculated him to occupy the position of Sovereign to which he has been called by the providence of God, and to fill the place with honor and dignity. The whole nation looked to him as the constitutional successor, and will greet his accession to the throne with joy even amid grief.

Agreeably Surprised in Zulu Land.

One who had been but a short time in South Africa wrote, in October last, in a familiar letter, not designed for publication: "We have found missions in this field different at least from what we expected. In some respects we were most agreeably disappointed, and in some respects, the contrary. The natives we have found more interesting, and bright and pleasant, *by far*, than we anticipated. They are much more interesting and quick than the little New York children, and as to the blacks at home, they cannot compare with the Zulus. We were agreeably disappointed in the country, the flowers and birds and scenery, and in the homes we could have, and the opportunity to labor. Many other things also pleased us. But then we were disappointed to find that rum had got here, and was working its way among the people. And what white people there are, seem to want slavery here; and hate our country; and rejoice over privateers. I might mention other things, but I suppose a perfect mission field is not to be found any where, any more than other perfect things, in this world. So far as the people are concerned, I cannot begin to think that a Chinaman, a Hindoo, or any yellow being, would be as interesting to teach as these bright black eyes and faces are. I tell Mr. Lindley, that when he spoke at home, he said too much of the kraals, and not enough of the wonderful changes Christianity makes. I am sure you would all be astonished to see Mr. Grout's Sunday congregation, of several hundred,—how nicely they all look and how well they behave.

I used to hear people say at home, sometimes, that it did not make much difference what the *wife* was, so long as the *man* was a good missionary. I am sure they would never say so again, if they could just see how much a good wife accomplishes at a station. Take ever so good a man, and a poor wife will pull him down; but if she is right, and he needs propping up, she can do it. This is the poetry of woman's influence which they talk so much about, and after all, it is good prose, and good sense.

Am I telling you how happy we are,—how thankful to God that he was willing to send us here! Daily we bless him for the privilege of coming to this people, and spending our lives here, as long as God wills it. I would not say there are not crosses and self-denials, yet I think they are unlike what one supposes before trying it. I find from letters, that some suppose us going hungry, and others houseless; and such things, of course, have been to some. Still I am very sure that many live better, and more comfortably, than they did in their own homes. So it seems to me, one thing is a trial to one, while to

another the same thing would not be so in the least. We all miss the hearing of preaching, and prayer, and conversation with Christian friends. But we have not had a feeling of home-sickness, except once or twice when ill.

School-Room and Chapel Needed.

Mr. Pollard, of Erzroom, writing in regard to one of his out-stations, makes the following statements respecting the dwellings of the people which, now, the Protestants are obliged to use for their school, and for Sabbath religious services.

"We and the brethren at Heramik, feel much tried on account of their having, as yet, no place for chapel and school-room. The meeting which we held with them, was in a room belonging to B. Hagop, used as a guest room. There is a little space in one corner for persons to sit, which is some two feet higher than the rest of the room, and not more than ten feet square. The remainder of the space is occupied, generally, by horses or cattle. There is no window except one about one foot square in the roof. It is dark enough now, with the door wide open, and how much worse must it be in the winter! How is it possible for any one to read there at all? Yet there the children are compelled to meet for their school in the winter. The brethren had strong hope that we were authorized to commence building this autumn, and were therefore quite disappointed when they found that we must delay until news comes from Boston respecting the matter. But we persuaded them to be patient a little longer, hoping that but one more winter must be spent by the school in this miserable place. And not only are they put to inconvenience in other respects, but oftentimes Turks or Koords come as guests to B. Hagop, and then the school has to be dismissed to make room for them; for no other place among the Protestants is to be found for their accommodations.

"On the Sabbath, they are accustomed to hold their meetings from house to house, and every Sabbath morning are in trouble to know where they can meet for the day. And no wonder, when we consider the manner of building and their family arrangements. We may describe one room, and thus give an idea of all. It is of medium size, with earthen floor, in the middle of which is an earthen cylinder, called a "*turnore*," or oven, sunk into the ground, the top being even with the floor. The four walls of the room are black and plastered with mud. The ceiling is of rough timbers, built in cob-house fashion, converging towards the centre, where is a hole about one foot and a half in diameter, which serves the double purpose of window and chimney, for the escape of smoke from the oven beneath. The ovens are heated once a day, in the forenoon, for cooking and warming the house; and during a part of this time, the rooms are filled more or less with smoke. Wood being very scarce, native fuel is used almost entirely. Most of the houses consist of only one room, where all the members of the family, large and small, are congregated. Sometimes several brothers, with their families, live together, in one house. There is one such house containing over twenty souls, where part are Protestants and part Armenians. The houses being thus small, dark, smoky and crowded, and the inmates not always united in their love for the truth, it can be easily imagined how unpleasant it is to be obliged to use one of them for a chapel, and also obliged to change about from place to place, week after week, and year after year."

Departures.

Rev. J. E. Chandler and wife, of the Madura mission, sailed again from Boston, with four children, in the ship Osborne Howes, for Madras, on the 20th of January.

Mrs. S. M. A. Schneider, of the Central Turkey mission, sailed from New York for Liverpool, February 6, expecting to meet her husband in England, where he is laboring for a time in behalf of the Turkish Missions Aid Society, and return with him to their field.

Mrs. Eliza J. Bridgman, of the North China mission, sailed from New York, February 10, in the steamer Kiukiang, for Shanghai.

DONATIONS.

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux So. H. Packard, Tr.
Portland, State st. ch. m. c. 110; 2d cong. ch. and so. (of wh. 100 from W. W. Thomas, to cons. EDWIN M. STANTON an H. M.) 295; 405 00
Waterford, H G. D. 5 00—410 00
Franklin co. Aux. So. Rev. I. Rogers, Tr.
Farmington, Two friends, 5 00
Wilton, Cong. ch. and so. 28 25—33 25
Penobscot co. Aux. So. E. F. Duren, Tr.
Oldtown, Dea. Richardson. 12 00
York Conf. of chs. Rev. G. W. Cressey, Tr.
Buxton Centre, Rev. G. W. C. 10 00
Eliot, Cong. ch. and so. 26 00
Wells, Friends, 1 75—37 75

493 00

Belfast, 1st cong. ch. and so. 40 00
Calais, Cong ch. and so 75 47
Machias, do. m. c. 80 00
Milltown, (St. Stephens) Cong. ch. m. c. 92 00
New Castle, 2d cong. ch. and so. 13 05
Skowhegan, P. S. Goodwin, 10 00
Solon, Rev. J. K. Deering, 2 50
Waterville, "A mite," 2 00
Winterport, Cong. ch. and so. 10 00—325 02

818 02

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
Keene, La. 28,65; gent. 2; m. c. 11,03; 41 68
Marlboro', Cong. ch. and so. 12 37—54 05
Grafton co. Aux. So.
Plymouth, Cong. ch. m. c. 35 00
Hillsboro' co. Aux. So. E. S. Russell, Tr.
Amherst, Cong. ch. and so. coll. 236,63; m. c. 37,60; wh. cons. Mrs. ANAH GOSS an H. M. 274 23
Bedford, Pres. ch. 50 00
Brookline, Asa Betterly, 2 00
Francestown, Cong. ch. and so. 90; wh. with prev. dona. cons. STEPHEN HOLT an H. M.; Joseph Kingsbury, 60; wh. with prev. dona. cons Mrs. EMILY J. DONNELL an H. M. 150 00
Hancock, Cong. ch. and so. 18 00
Mason Centre, Thomas Bennett, 25 00
Manchester, Piscataquaville, Dan'l Mack, 100, to cons. Mrs SOPHIA K. MACK an H. M.; Mrs. A. Bowman, 2; Mrs. B. Walker, 2; Ira Barr, 3; 107 00
Mt. Vernon, Cong. ch. and so. 22 05
Nashua, 1st cong. ch. and so. 207,83; Pearl st. ch. m. c 9,71; 217 54
New Ipswich, Cong. ch. and so. la. 41,60; gent. 21,25; m. c. 6,15; 69 00
Peterboro', Un. ev. ch. and so. 7 00
Temple, Cong. ch. and so. 23 05—939 87
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, W. H Allison, for Turkey, 30 00
Suncook, E G. Green, 4 00
West Concord, Rev. A. P. Tenney, 15 00—49 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Atkinson, Cong. ch. and so. which with prev. dona. cons. Mrs. MARTHA V. HAZEN an H. M. 54 00
Candia, Cong ch. and so. 6 00
Derry, Cong. ch and so. coll. 44.93; m. c. 20,57; wh with prev. dona. cons. JOHN PATTEN an H. M. 65 50
Kingston, Cong. ch. and so. 2 60
South Hampton, James Palmer, 5 00
Stratham, Cong. ch. and so. add'l, 3 00—136 10
Sullivan co. Aux. So. N. W. Goddard, Tr.
Acworth, Cong. ch. m. c. 14 00
Charlestown, Two sisters, 2 00
Newport, Cong. ch. and so. which with prev. dona. cons. WILLIAM NOURSE an H. M. 82 73—98 73

1,342 75

Legacies.—Pelham, Miss Hutchinson, by Daniel Marshall, Ex'r, 100, less 5 tax, 95 00

1,437 75

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Cong. ch. and so. 37 50
Ripton, do. 10 00—47 50
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, Friends of missions, 200; Miss S. T. C. 10; 210 00
Chittenden co. E. A. Fuller, Tr.
Jericho Centre, La. cent so. 12 00
Franklin co. Aux. So. C. B. Swift, Tr.
Enosburg, Mrs. Rachel S. Nichols, to cons. LEVI NICHOLS, Jr., THOMAS BRAINERD NICHOLS, Mrs. MARIETTA S. PLATT, SAMUEL J. M. NICHOLS, BENJAMIN S. NICHOLS, EDWARD Y. NICHOLS, and HENRY C. NICHOLS, H. M. 700 00
Georgia, Cong. ch. m. c. 8 50
Swanton, 2d cong. ch. and so. 21 05—729 55
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Post Mills, John Pratt, 20 00
Thetford, 1st cong. ch. and so. 79 67
Williamstown, Cong. ch. and so. add'l, 10 75—110 42
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Derby, Cong. ch. m. c. 4 10
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, Cong. ch. m. c. 38 03
Clarendon, do do. 3 17
Fair Haven, C. Reed, 20 00
Pawlet, Cong. ch. add'l, 1 00
Rutland, Cong. ch. and so. coll. 50; m. c. 30,33; Geo. Brown, 7th Vt. Reg. 3,85; 84 18
West Rutland, Cong. ch. and so. to cons. Mrs. HENRY M. GROUT an H. M. 123 15
Wallingford, do. 83 65—353 18
Windham co. Aux. So. F. Tyler, Tr.
Windham, Enoch Goddard and wife, to cons. Mrs. LEMIRA G. DUTTON an H.M. 100 00
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Norwich, A friend, 20 00
Springfield, Cong. ch. and so. 61 00
White River Vill., Cong. ch. m. c. 14 39—95 39

1,662 14

Morrisville, Cong. ch. and so. 36 00

1,698 14

Legacies.—Waterford, Mrs. A Cheney, by F. R. Carpenter, Ex'r, 157 00

1,855 14

MASSACHUSETTS.

Barnstable co.
Sandwich, Trin. cong. ch. and so. 50 00
Berkshire co. Aux. So. James Sedgwick, Tr.
Becket, 1st cong. ch. and so. 7 00
Glendale, Sophia Perry, 6 00—13 00
Boston, (of wh. fr. a lady, silver, 14,75; a friend, 50; "for the translation of the Scriptures," 30; a friend, by N. B., Jr. 10; a friend, by Dr. Anderson, 10; S. L. R. 20; a friend, 50; do. 9,75, maternal asso. Essex st. 2;) 2,791 78
Brookfield Asso. W. Hyde, Tr.
Brookfield, A. W. Reed, 50 00
Essex co.
Andover, Rev. D. Oliphant, 5; Prof. E. J. Barrows, 30; 35 00
Lawrence, Lawrence st. ch. 122 60
West Boxford, Cong. ch. m. c. 31 00—188 60

Essex co. North Aux. So.
Amesbury and Salisbury, Un. evan. ch. 18 81
Ipswich, First parish, 115 25
Newburyport, Mrs. Alice L March, 25; Joshua Hale, 25; a disabled home missionary, 4; association of cong. chhs. 46; 100 00—234 06
Essex co. South Aux. So. C. M. Richardson, Tr.
Middleton, Cong. ch. and so. 20 00
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, 1st cong. ch. and so. 12 00
Conway, do. 5 75
Greenfield, Mrs. Sarah F. Blodgett, 16,66; 1st cong. ch. and so. wh. with prev. dona. cons. JOHN S. NEWTON an H. M. 31,85; 2d cong. ch. and so. 217,37; 265 88
Heath, Cong. ch. and so. 6 50
Montague, 1st cong. ch. and so. coll. 40,10; m. c. 53,64; 93 74
Northfield, Trin. ch. and so. 9,75; La. cent so. 9,22; 18 97
Sunderland, P. Lesure, 1 00
403 84
Ded. for pr. ann. report, 49 58—354 26
Hampden co. Aux. So. J. C. Bridgman, Tr.
Blandford, La. 32,82; gent. 23,50; m. c 27,61; 83 93
Chicopee, 3d cong. ch. m c. 123 40
Feeding Hills, Cong. ch. and so. 14 68
Mittineaque, do. 13 00
Springfield, Olivet ch. m. c. 18,50; North ch. m. c. 14,43; 32 93
Tolland, Cong. ch. and so. 6 00
West Springfield, 1st ch. and so. coll. 145; m. c. 12,96; 157 96—431 90
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, L. Hallock, 2 00
Cummington, Village ch. 27 73
Easthampton, 1st cong. ch. and so. coll 64,75; m c. 65,48; 130 23
Florence, Cong. ch. and so. 28 10
Granby, do. to cons. Rev. HENRY M. KELSEY an H. M. 114 00
Hadley, 1st cong. ch. and so. coll. 87,50; m. c. 40,02; Russell ch. m. c. 92; 219 52
"Hampshire Co." 1,500 00
Haydenville, Cong. ch. and so. 75 00
Huntington, 1st do. 15 00
North Hadley, 2d do. 27 00
Northampton, 1st cong. ch. and so. coll. 660,06; m. c. 258,96, to cons. MARY DEWEY an H. M.; Edwards ch. m. c. 36,35; W. H. Jones, 5; J. L. Wells, 2; a friend, 6; 948 37
Southampton, Cong. ch. and so. 51; Ladies' asso. 17,50; Delano Bartlet, 10; 78 50
South Hadley, Cong. ch. and so. 11,75; a friend, 10; 21 75
South Hadley Falls, Cong. ch. and so. 41 00
Westhampton, Albert Jewett, 5 00
Williamsburg, Cong. ch. and so. coll. 59,35; m. c. 101,86; 161 21
Worthington, Coll. 64,55; m.c. 12; 76 55—3,470 96
Middlesex co.
Auburndale, Cong. ch. and so. add'l, 146 00
Cambridge, Shepard ch. m c. 38,11; Holmes chapel, m. c. 30,65; 68 76
Cambridgeport, 2d evan. cong. ch. 17 50
Charlestown, 1st cong. ch. and so. 24 43
Concord, 2d cong. ch. and so. 63,75; Mrs. Samuel Hoar, 10,00; 73 75
East Cambridge, Evan. cong. ch. m. c. 6 65
Holliston, Cong. ch. and so. which with prev. dona. cons. GEORGE BATCHELDER an H. M. 56 51
Malden, Trin. cong. ch. and so. 59 50
"Middlesex Co. A friend," 100 00
Natick, 1st cong. ch. m. c. 4; W. L. Coolidge, 10; 14 00
Newton Centre, Cong. ch. and so. 130 11
Reading, Old South ch. m. c. 16 06
Sudbury, Cong. ch. and so. 121 00
Weston, Maria Fiske, 2 00
Winchester, Cong. ch. and so. to cons. Mrs. CLARA A. JOY and Mrs. JULIA A. CLARK, H. M. 228 20-1,074 47
Middlesex Union.
Fitchburg, Calv. cong. ch. m. c. 21 85
Groton. Union ch. m c. 16 43
Lancaster, Evan. ch. and so. bal. 5 25
Littleton, Cong. ch. and so. 100 00
Lowell, Kirk st. ch. and so. 45 76—189 29
Norfolk co.
Brookline, A friend, 75; E. and E. 5; E. P. 10; 90 00
Dorchester, A friend, to cons. Mrs. CHARLOTTE L. FARWELL H. M. 100 00
Needham, Wellesley, Cong. ch. and so. 13 50
Roxbury, Eliot ch. m. c. 7,65; Vine st. ch. and so. 30; Geo. Wilkes, 10; 47 65
Sharon, Cong. ch. and so. 44 04
Walpole, Ortho. do. 21 00
West Roxbury, South evan. cong. ch. m c. 18,20; S. D. Smith, 50; 68 20—381 39
Palestine Miss. So. E. Alden, Tr.
Braintree, First parish, annual and m. c. coll. to cons. SAMUEL D. HAYDEN an H. M. 160 55
Bridgewater, Scotland ch and so. 22 00
Cohasset, Evan. un. ch. Beechwood m. c. 10 00
South Weymouth, Rev. Mr. Terry's ch. m. c. 23 58—216 13
Taunton and vic.
Fall River, Central cong. ch. to cons. JOSEPH A. REMINGTON an H. M. 100 00
Worcester co. North, C. Sanderson, Tr.
Athol, Evan. cong. ch. m. c. 5 41
Worcester co. Central Asso., E. H. Sanford, Tr. 174 52
Clinton, 1st evan. cong. ch. and so. 47 53
Northboro', Cong. ch. and so. 36 50
Oxford, N. T., L. P., and S. Merriam, 4 00
Princeton, Cong. ch. coll. 63,38; m. c. 31,27; 94 65
Shrewsbury, Cong ch. m. c. 14 25—371 45
9,945 70
Chelsea, Winnisimmet ch. m. c. 24,16; Broadway ch. m. c. 14,25; 38 41
Edgartown, Cong. ch. 28 67
Fairhaven, E. Pope, 5 00—72 08
10,017 78
Legacies.—Brimfield, Mrs. Lucy Bishop, by Solomon Howe, Ex'r, 50 00
Dedham, Mrs. Hannah DeWolf, by Edward P. Burgess, Ex'r, 500 00
Leominster, Miss Susan Lincoln, by Joseph Haskell, Ex'r, 950 00
North Andover, Miss Hannah Foster, by Sally Foster, Ex'x, 50 00
No. Rochester, Rev. Isaac Briggs, by John J. Crane, Ex'r, 1,000 00
South Hadley, Mary Lyon, by A. W. Porter, Ex'r, 582 07-3,132 07
13,149 85

RHODE ISLAND.

Pawtucket, Cong. ch. and so. gent. asso. (of wh. fr. JAMES M. RYDER 100, to cons. himself an H. M.; Darius Goff 100, to cons. DARIUS L. GOFF an H. M.; a friend 100, to cons. CLARKE SAYLES an H. M.; two friends 100, to cons. Mrs. MARY W. SAYLES an H. M.) 501,86; la. asso. 154; m. c. 153,14; 809 00
Providence, A friend, 5 00—814 00

CONNECTICUT.

Fairfield co. East, Aux. So.
Danbury, Maternal asso. 12 00
Monroe, Cong. ch. and so. 33 00
New Fairfield, do. 28 00—73 00

Fairfield co. West, Aux. So. C. Marvin, Tr.
Black Rock, Cong. ch. and so. 59 27
Bridgeport, 1st ch. benev. so. 31 07
Southport, Cong. ch. m. c. 10 00—100 34
Hartford co. Aux. So. A. G. Hammond, Agent.
East Glastenbury, Cong. ch. and so. 5 00
East Hartford, do. 316 88
East Windsor Hill, do. 97 87
Farmington, do. 276 57
Hartford, Centre ch. m. c. 13,30; Pearl st. ch. ad'l, 5,05; friend, 10; 28 35
Manchester, 1st cong. ch. to cons. JANE E. BUNCE and Mrs. EMILY U. BUNCE, H. M. 204 17
Rocky Hill, Coll. 48,60; m. c. 4,80; 53 40
Simsbury, Cong. ch. and so. 35 75
South Windsor, 2d cong. ch. and so. 17 25
Suffield, Miss C. M. Hanchett, 40; Aurelia, 3; 43 00
West Suffield, Cong. ch. and so. 10 00—1,088 24
Hartford co. South, Aux. So. H. S. Ward, Tr.
Cromwell, Cong. ch. and so. 104 99
Middle Haddam, 2d Cong. ch. 5 23
Middletown, Cong. ch. m. c. 29 69
Portland, 1st cong. ch. and so. gent. 124,50; la. 59,10; m. c. 23,65; to cons. G. C. H. GILBERT and FRANKLIN PAYNE, H. M., 207 25—347 07
Litchfield co. Aux. So. G. C. Woodruff, Tr.
New Hartford, South cong. ch. 12 00
Norfolk, Cong. ch. and so. 180 00
North Woodbury, Susan Walden, 3 00
Plymouth, Edward Langdon, 50; cong. ch. and so. 70,02; 120 02
Salisbury, Cong. ch. and so. 84 85
Sharon, 1st cong. ch. and so. 113 20—513 07
Middlesex Asso. John Marvin, Tr.
Haddam, 1st cong. ch. add'l, 3 00
Old Saybrook, 1st cong. ch. and so coll. 51,84; m. c. 85,41; 137 25—140 25
New Haven City, Aux. So. F. T. Jarman, Agent.
North ch. 115; Centre ch. 75; Chapel st. ch. 319,02; Davenport ch. m. c. 6; a friend, 10; 525 02
New Haven co. East, F. T. Jarman, Agent.
Branford, Cong. ch. and so. 82 05
North Branford, do. 47 30
Fairhaven, 1st cong. ch. and so. 37 20—166 55
New Haven co. West Conso. W. Atwater, Tr
Bethany, Cong. ch. and so. 26 15
Birmingham, do. 154 00
Woodbridge, do. 42 00—222 15
New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs.
Jewett City, Cong. ch. and so. 64 00
Ledyard, do. 30 00
Montville, 1st cong. ch. and so. of wh. 100 from N. B. Bradford to cons CAROLINE C. COMSTOCK H. M. 183 95
Norwich, Broadway ch. coll. of wh. 500 from Wm. A. Buckingham to cons. JOSEPH SELDEN, EDWARD R. THOMPSON, LEWIS E. STANTON, CALVIN G. CHILD, Jr., GURDON A. JONES, Jr., H. M.; 100 from B. W. Tompkins, to cons. JOSEPH A. KELLOGG an H. M., and 50 from C. B. Rogers to cons. Rev. HENRY W. CONANT an H. M. 837; m. c. 10; 847 00
Poquonnock, Rev. and Mrs. Charles H. Bissell, 10 00-1,134 95
Tolland co. Aux. So. E. B. Preston, Tr.
Bolton, Cong. ch. and so. 11 54
Coventry, Cong. ch. la. 18 13
Ellington, Cong. ch. and so. 108,91; Rev. T. K. Fessenden, 25; H. Kingsbury, 10; 143 91
Gilead, Gent. 22,75; la. 32; m. c. 15,93; 70 68
Rockville, 1st cong. ch. and so. to cons. CLARK HOLT an H. M. 126,70; J. N. Stickney 100, to cons. T. G. STICKNEY an H. M.; 2d cong. ch. and so. 99,27; 325 97
Somers, Cong. ch. and so. 53,65; la. and gent. asso. 78,70; 132 35
South Coventry, Village ch. 40 00
Tolland, Cong. ch. and so. 39 65
Union, do. 28 00
Vernon, do. 219 00-1,029 23
Windham co. Aux. So. Rev. S. G. Willard, Tr.
Central Village, Coll. 41,60; m. c. 6,40; 48 00
Dayville, Cong. ch. and so. 35 75
Mansfield Centre, 1st cong. ch. and so. gent. 52,70; la. 57,20; m. c. 30,10; to cons. Rev. CHARLES L. AYER an H. M. 140 00
Westminster, A friend, 1 00
West Woodstock, Cong. ch. and so. 6 00
Willimantic, Cong. ch. m. c. 9 00—239 75

5,579 62

Legacies.—Griswold, Lucy Avery, by H. L. READE, Ex'r, to cons. him an H. M. 270 00
West Hartford, Mrs. A. P. Talcott, by J. E. Cone, Trustee, 80 93—350 93

5,930 55

NEW YORK.

Buffalo and vic. H. Stillman, Agent.
Buffalo, 1st pres. ch. 474,14; friend 3; 477 14
West Aurora, Cong. ch. and so. 8 00

485 14
Less for exc. 2 41—482 73
Geneva and vic. W. H. Smith, Agent.
Canoga, Pres. ch. 24 00
Penn Yan, Pres ch. 20,97; E. B. Jones, 50, wh. with prev. dona. cons. THOMAS A. KNICKERBACKER an H. M. 70 97
Watkins, Pres. ch. 15 97

110 94
Less exc. 72—110 22
Monroe co. and vic. E. Ely and Wm. Alling, Agents.
Albion, Pres. ch. miss. so. 84 31
Pittsford, Pres. ch. 21 25
Riga, Cong. ch. and so. 17 00
Rochester, Central pres ch. m. c. 71,42; Wm. Slocomb, 10; 81 42
Spencerport, Samuel Weare, 20 00—223 99
New York and Brooklyn Aux. So A. Merwin, Tr.
Of wh. from Washington Heights pres. ch. m. c. 5; O. B. 100; I 5; John C. Baldwin, 350; James C. Holden, 100, wh. cons. Mrs. SARAH D. HOLDEN an H. M.; James Brown, 200, wh. cons. HALSTED BURNET and JAMES BROWN BURNET, H. M.; JOSEPH RIPLEY, 100, wh cons. himself an H. M.; COE ADAMS, 100, wh. cons. himself an H. M.; ARCHIBALD BAXTER, 100, wh. cons. himself an H. M.; SEYMOUR BURRELL, 100, wh. cons. himself an H. M.; J. P. Robinson, 100; R. P. Buck, 100; J. T. Leavitt, 60; F. Woodruff, 50; L. Birdsey, 50; J. C. Atwater, 50; S. Sanderson, 25; J. Humphrey, 25; A. H. Porter, 20; C. Adams, 20; 2,450 71
Oneida co. Aux. So. J. E. Warner, Tr.
Camden, Mrs. Allen, 5 00
Clinton, So. inq. Hamilton coll. 10 15
Columbus, 1st cong. ch. 8 00
Rome, Mrs. Ruth H. Foot, 10; Isaac T. Miner, 10; pres. ch. 144,32; 164 32
Utica, 1st pres. ch. m. c. 32 80
Vernon, Mt. Vernon pres. ch. 30 00—250 27
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Brasher Falls, Pres. ch. 44 23
Canton, A lady, 3; friend, 72c.; 3 72
De Kalb, Widow Taylor, 1 00
Gouverneur, Pres ch. m. c. 26,06; Enos Wright, 50, wh. with prev. dona. cons JACOB P. WRIGHT an H. M.; Mrs. E. Dodge, 10; S. L. Parmle, 10; M. Crane, 10; James Roger, 10; Mrs. L. B.

Parsons, 10; H. D. Smith and wife, 15; others, 24; E. Eager, 2; B. Mix, 2; 169 06
Hopkinton, Coll. 18,75; m. c. 20; 38 75
Lisbon, Cong. ch. and so. 7 00
Ogdensburg, Mrs. Pettibone, for Constantinople, 5 00
Parishville, Cong. ch. and so. 16 00
Potsdam, 1st pres. ch. 45 50
Richville, Cyrus White, 2 00
Stockholm, Cong. ch. 35,35; J. H. 5, wh. with prev. dona. cons. Rev. S. W. PRATT an H. M. 40 35—372 61
Albany, A friend, 55; a friend, for Syria, 40; 4th pres. ch. for. miss. so. 100; 195 00
Arkport, Jarvis P. Case, 2 00
Binghamton, Miss Chittenden, 5 00
Brunswick, Pres. ch. Rev. S. M. Wood, 20 00
Buskirk's Bridge, Dr. P. V. N. Morris, 25 00
Farmington, Emily Preston, 10 00
Flatbush, Rev. J. T. RHODES, wh. cons. him an H. M. 50 00
Fort Columbus, Col. G. Loomis, 4 00
Greenport, Pres. ch. Bushnell miss. so. for Gaboon mission, 25 00
Greenville, Pres. ch. 6 00
Hannibal, Cong. ch. and so. 15 00
Hudson, 1st pres. ch. s. s. for support of Dea. Hernandz, Oroomiah, 70 00
Islip, M. Brewster, 4 00
Jewett, Pres. ch. m. c. 10 00
Kinderhook, A lady, 5 00
Lyndonville, Samuel Tappan, 22 00
East Palmyra, Pres. ch. 30 00
Manchester, 1st pres. ch. 15 00
Millville, Pres. ch. m. c. 11 00
Mount Morris, 1st pres. ch. 89 38
Newburgh, Eliza Fish, 5 00
New Haven, Pres. ch. 22,57; a bequest of Charlie Reid, 9 years old, 4,78; 27 35
Niagara Falls, A thank offering, 5 00
Oakfield. Miss M. Holbrook, dec'd, 25 00
Ogden, Pres. ch. bal. 6 25
Ovid, Pres. ch. m. c. 45 00
Oxford, 1st cong. ch. and so. (of wh. 100, from Mrs. Lucy Wilcox, to cons. Mrs. ANNE B. PAYSON an H. M.;) to cons. Rev. JOEL J. HOUGH an H. M. 150 00
Perry, Pres. ch. 20 10
Portville, 1st pres. ch. 20 00
Poughkeepsie, Rev. Th. S. Wickes, 50 00
Randolph, Cong. ch. and so. 6 23
Sackett's Harbor, Pres. ch. 25 00
Southold, do. 21 10
Strykersville, Mrs. Nancy Warner, 5 00
Sweden, Pres. ch 12 00
Syracuse, 1st ward pres. ch. 45 17
Troy, 1st pres ch. by C. P. Hartt, to cons. Rev. M. R VINCENT an H. M. 466 25
Vernon Centre, Pres. ch. 10 00
Waterford, H. G. Ludlow, 2d, 11 00
White Creek, Alvira Eldredge, 2 00
Youngstown, Pres. ch. 26 00
Unknown, Through N. Y. Observer, 2 25—1,599 08

5,489 61

Legacies.—Albany, Nathaniel Wright, by A. McClure, Ex'r, 900 00

6,389 61

NEW JERSEY.

Bergen, 1st pres. ch. 164 09
Jersey City, Rev. M. Lusk, 5 00
Morristown. 1st pres. ch. 10 00
Newark, South Park pres. ch (of wh. 100, from Ira M. Harrison, to cons. PHEBE I. HARRISON an H. M.) 241,66; a corporate member, 30; 1st German ch. 6; 240 66
Orange, A lady, 30 00
Perth Amboy. Pres. ch. 10 00
New Jersey, Mrs. Ann Richardson, 5 00—464 75

PENNSYLVANIA.

By Samuel Work, Agent.
Philadelphia, Tabor ch. 7,07; Coates st. ch. 38,55; Rev. E. B. B. 10; Rev. E. B. Drake, 1; J. D. L. 10; for Bebek student, 6; for exc. 4; 76 62
Delaware Water Gap, m. c. 2 50
Harrisburg, 1st ch. m. c. 9 21
Mount Pleasant, Ch and so. 13 00
Pleasant Unity, do. 14 15
West Chester, 1st ch. and so. 32 20—147 68
Bell Valley, Rachel Russell, 13 00
Dauphin, Pres. ch. 15 00
Edinboro', 1st pres ch. 9 50
Easton, Rev. A. H. Kellogg, 75
Gibson, Pres. ch. 7 00
Great Bend Village, Pres. ch. m. c. 3 50
Lock Haven, G. B. Perkins, 2 90
Pittsburg, D. O. Jones, 4 00
Providence, Welsh cong. ch. 11 00
Sugar Grove, C. Farnsworth, 2; Mrs. M. Ricker, 5; E. Ricker, 1; 8 00—73 65

221 33

MARYLAND.

Frederick City, E. H. Rockwell, 10 00

DISTRICT OF COLUMBIA.

Washington, 4th pres ch 69,44; a friend, 5; 74 44

WEST VIRGINIA.

French Creek, Mrs. M. Phillips, 4 25

OHIO.

By G. L. Weed, Tr.
Canal Dover, Pres ch. m. c. 2 00
College Hill, do. 7 00
Johnstown, Rev. E. A. Beach, 5; pres. ch. coll. 10,85; m. c. 14,15; 30 00
Walnut Hills, Lane sem. ch. m. c. 6,25; Mrs. J. Bates, 5; 11 25
Williamsburg, Otis Dudley, 6 00

56 25
Less exp. 25—56 00
Ellsworth, Pres. ch. (of wh. from Martin Allen, 10), to cons. Rev. THOMAS ROBERTS an H. M. 50 00
Farmington, Pres. ch. m. c. 8 91
Fearing. Thomas F. Stanley, 10 00
Jersey, Pres. ch. 37; Rev. C. M. Putnam, 25; 62 00
Little Mill Creek, Pres. ch. 9 80
Marysville, 2d pres. ch. 16,05; W. Mitchell, 10; 26 05
Mesopotamia, Pres. ch 42 50
Mineral Ridge, Welsh cong. ch. 6 50
Orwell, Mrs. Fanny M. Pratt, 5 00
Painesville, Lake Erie fem. sem. teachers, 102; pupils, 23,25; Mr. and Mrs. Hawks, 15; 140 25
Southington, Cong. ch. and so. 5 00
Vienna, Pres. ch. 33 75—399 76

455 76

Legacies.—Cleveland, Elisha Taylor, by Mrs. E. E. Taylor, Ex'r, 245 17

700 93

INDIANA.

By G. L. Weed, Tr.
Danville, Pres. ch. m. c. 43 20
Evansville, Mrs. Dow, 2 50
Indianapolis, 2d pres. ch. m. c. 8 70
North Madison, Family of J. Coney, 3 65
Terre Haute, Baldwin pres. ch. 20 15
Gosport, Mary A. Spencer, 50
West Creek, Eliza D. Gerrish, 20 00—98 70

ILLINOIS.

Carlinville, 1st pres. ch. m. c. 25 00
Chicago, New England ch. m. c. 29,11; a friend of the New England ch.

100; 2d pres. ch. bal. 131,34; So. cong. ch. m. c. 39,79; O. B. Hayes, 1;	301 24	
Dunton, Pres. ch.	40 00	
Freeport, Ev. St. John ch.	52 50	
Galesburg, First ch. of Christ,	79 75	
Galva, Cong. ch. and so.	10 00	
Griggsville, Cong. ch. m. c. 60; a New Year's thank offering, 40;	100 00	
Mendon, Cong. ch. and so.	22 00	
Norris, Mrs. A. McCutchen,	4 00	
Ottawa, Plymouth cong. ch.	28 00	
Princeton, A New Year's thank-offering,	5 00	
Rockford, La. For. Miss. So. for Shanghai,	30 00	
Waverly, Cong. ch. and so. to cons. Rev. C. C. SALTER an H. M.	50 00	—747 49
Legacies.—Jacksonville, Mr. and Mrs. J. Laurie, to cons. ANNE J. WAKEFIELD an H. M.		100 00
		847 49

MICHIGAN.

Birmingham, Mrs. Lydia G. Parker,	20 00	
Blissfield, Pres. ch.	7 25	
East Saginaw, 1st cong. ch. and so.	15 00	
Flint, Mrs. E. B. Dewey,	10 00	
Saginaw City, Pres. ch.	20 00	
Kalamazoo, P. L. H.	1 00	
Palmyra, Pres. ch.	15 75	
Tecumseh, 1st pres. ch.	30 00	—119 00

WISCONSIN.

Beloit, 1st pres. ch. 23; miss. so. and friends, 10;	33 00	
Columbus, Pres. ch.	12 60	
Fall River, J. Q. Adams,	10 00	
Fairplay, Mrs. L. Kilbourne, 30; Bart White, 5; W. S. 5; friends, 10;	50 00	
Hartford, Cong. ch. and so.	29 00	
Kenosha, 1st cong. ch. and so.	12 53	
Platteville, Cong. ch. and so. 21,50; absent members, 25;	46 50	—193 63

IOWA.

Almoral, J. H. Kasson,	4 00	
Decorah, Cong. ch. and so.	10 00	
Dubuque, Rev. J. C. Holbrook,	5 00	
Fort Dodge, A friend,	5 00	
Grinnell, Cong. ch. and so.	20 50	
Lyons, Pres. ch. 10; cong. ch. m. c.	21 30	
Tipton, Cong. ch. and so.	7 00	—72 80

MINNESOTA.

Faribault, Cong. ch. and so.	12 00	
St. Paul, House of Hope, Pres. ch. m. c.	9 00	—21 00

MISSOURI.

Troy, Francis Parker,	15 00

OREGON.

Forest Grove, Cong. ch and so.	20 00

NEBRASKA TERRITORY.

Omaha City, Mrs. R. Gaylord,	2 00

ARMY.

J. P. Apthorp, Mass. 10th Battery,	1 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Eaton, Canada, Thomas S. Mowrey,	10 00
Fingal, do. Eleanor D. Johnston,	38 50
Montreal, do. G. J. Lyman, 10; cong. ch. and so. 27;	37 00
St. Catharines, Canada, 1st pres. ch. 130, to cons. THOMAS SHAW an H. M.; Rev. E. Norton, 50, to cons. Rev. ROBERT F. BURNS an H. M.	180 00
St. Andrews, Canada, Pres. ch. m. c.	61 00
Seneca Mission, Cattaraugus, m. c.	4 47
Micronesia, Ebon, Proceeds of cocoanut oil,	53 38
	384 35

MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer, s. s. 50; Calais, s. s. 26,05; Cumberland, s. s. 26; Phipsburg, s. s. 5,50; Veazie, A. S. Baker, 1; Wells, 2d par. s. s. 10,55;	119 10
NEW HAMPSHIRE.—Concord, South ch. s. s. 32,50; Francestown, s. s. 20,50; Goffstown, s. s. 10; Gorham, s. s. 2; Hopkinton, s. s. 26; New Castle, s. s. 8; Newport, s. s. 45,25; Rye, s. s. 5; Washington, s. s. 4,85;	154 10
VERMONT.—Brattleboro', s. s. 26; Colchester, s. s. 30; Hardwick, s. s. 50; Hartford, s. s. 17,77; Rutland, s. s. 41,05; West Charleston, s. s. 7; Williamstown, 3,66;	175 48
MASSACHUSETTS.—Boston, Essex st. ch. a friend for Mr. Capron's sch. 15; Un. miss. circle, for Madura, 4,50; Louisa J. Brown for Madura, 22,95; Essex, s. s. for the Nestorian "Bible women," 12; Lenox, for Madura, 5,17; Montague, s. s. for India, 25; Newburyport, Belleville, juv. miss. so. for Madura, 25; for Oroomiah, 50; North Bridgewater, s. s. for Micronesia, 11; Ware, s. s. for India, 50;	250 62
RHODE ISLAND.—Barrington, s. s. G. W. Lewis's class,	17 00
CONNECTICUT.—Southport, A. and I. Beale, 1; West Meriden, s. s. 19; Willimantic, s. s. for Madura, 43,62;	63 62
NEW YORK.—Brasher Falls, Pres. ch. s. s. 3,05; Brooklyn, Boerum st. mission s. s. for Gaboon, 25; Geneva, pres. ch. s. s. for Persia, 34,67; Lockport, 1st s. s. 15,58; Mexico, pres. ch. s. s. for Africa, 15; Sackett's Harbor, pres. s. s. 6; Vernon Centre, pres. s. s. 16,15;	115 45
PENNSYLVANIA.—Philadelphia, "Fem. so. for ed. heathen youth," 60; Walnut st. ch. inf. sch. 10; Caroline R. Bayard, 2; offering of Mrs. A. Chance and family, 8,72;	80 72
MARYLAND.—Baltimore, "Little Martie in heaven,"	2 00
OHIO.—Athens, s. s. for Turkey, 10; Canton, pres. s. s. 25; Cincinnati, Henry Hopkins, for Madura, 20,15; Cleveland, 1st pres. s. s. for Syria, 20; 3d pres. s. s. 50; College Hill pres. ch. s. s. (15 of wh. for Gaboon) 42; Huntington, cong. s. s for Philippopolis, 13,25; Springfield, Miss Strong, 5; Mrs. Clark, 2; Walnut Hills, Miss Hubbard's class, 8;	225 40
INDIANA.—Evansville, 1st pres. ch. s. s. for Bombay,	15 40
ILLINOIS.—Freeport, 1st pres. ch. s. s. for Oroomiah, 75; Quincy, German cong. ch. s. s. 5,20;	80 20
MICHIGAN.—Tecumseh, 1st pres ch. s. s.	50 00
WISCONSIN. Cottage Grove, 1st pres. ch. s. s. 4,50; Racine, Welsh cong. ch. s. s. 2,15;	6 65
IOWA.—Wayne, Henry, Eliza and Lucretia Smith,	3 00
CANADA.—Danville, Cong. ch. s. s.	15 40
	1,374 14

Donations received in January,	**3,039 56**
Legacies,	**4,980 17**
	$35,019 73

☞ **TOTAL from September 30th, 1863, to January 31st, 1864,** **$130,629 90**

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